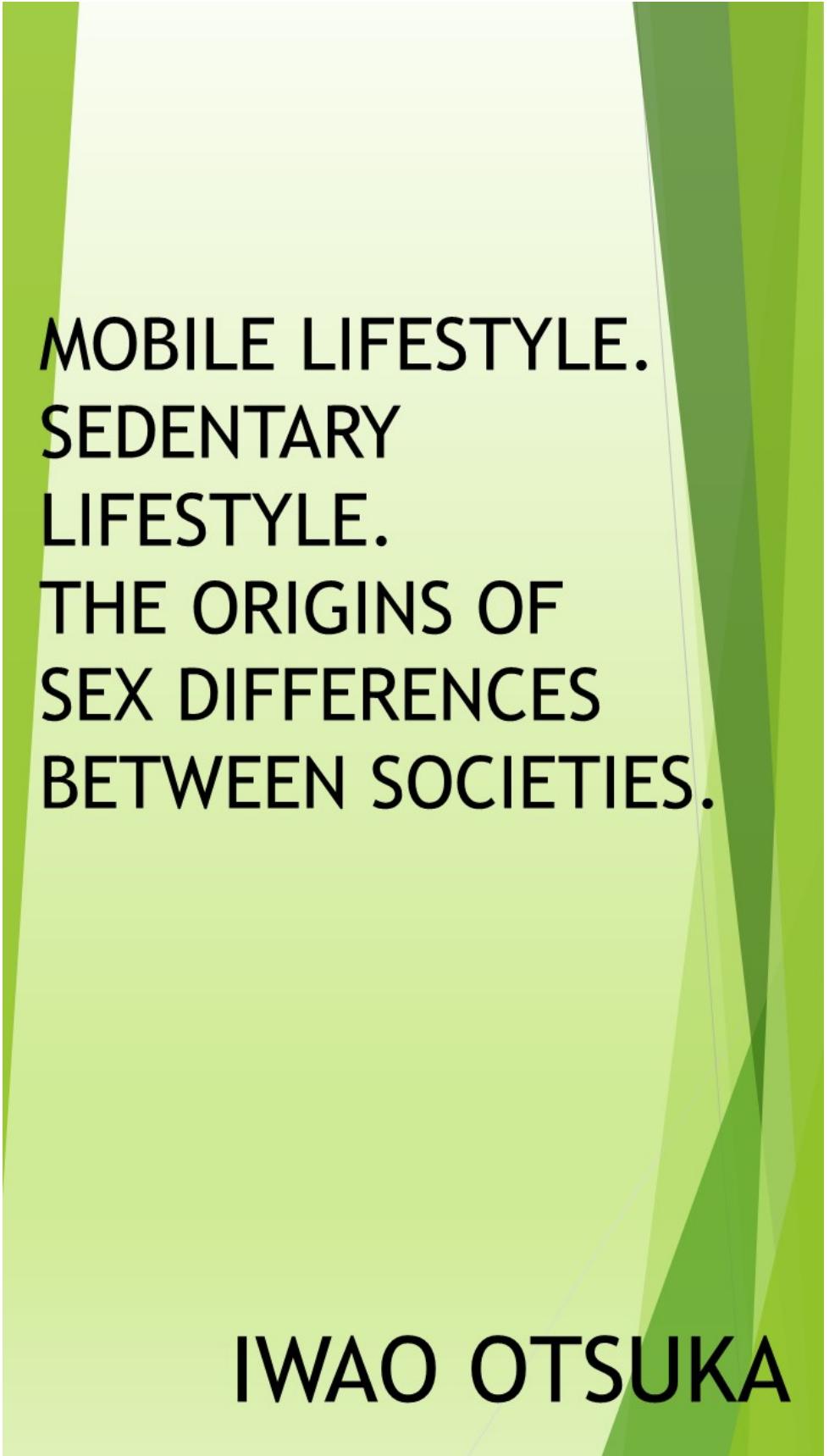


**MOBILE LIFESTYLE.
SEDENTARY
LIFESTYLE.
THE ORIGINS OF
SEX DIFFERENCES
BETWEEN SOCIETIES.**

IWAO OTSUKA



**MOBILE LIFESTYLE.
SEDENTARY
LIFESTYLE.
THE ORIGINS OF
SEX DIFFERENCES
BETWEEN SOCIETIES.**

IWAO OTSUKA

Table of Contents

Bite Description.

Basic food. Basic life style. Relation to mobile and sedentary lifestyle.

Differences between mobile and sedentary lifestyle and mobile lifestyle and fixity in terms of lifestyle and culture.

Mobile lifestyle and sedentary lifestyle. Their original forms. Their original forms and their forms after the development of transportation and communication.

Mobility and settlement. The realization of their compatibility in lifestyle, the modernization of society, and the seizure of global hegemony.

Mobile lifestyle.

Mobile Lifestyle Centered Society. The psychological structure that people form.

1. Compulsion to move in life. Its occurrence.

2. A new heaven and a new earth. Continual movement to it. Its compulsion.

3. Advanced achievements. Original achievement. Its compulsory occurrence.

4. Individualism. Liberalism. Their occurrence.

5. God of heaven. Religion that believes in it. Their occurrence. Its authoritarian nature.

6. The genesis of parliamentary democracy.

Sedentary lifestyle.

Sedentary Lifestyle Centered Society. The psychological structure that people form.

1. Compulsion to settle in life. Its occurrence.

2. Settlement. Their flocks. Formation of them. Their compulsion.

3. Formation of a close sedentary group. Its continuous maintenance. Its coercion.
 4. Synchronization. Unification. Synchronization. Their compulsion.
 5. Precedents, traditions. Absolute view of them. Ancestor worship.
 6. Movement. Entering new fields. Avoidance of them.
 7. Closure. Exclusiveness. Distrust of outsiders.
 8. Expulsion from sedentary groups. Their thorough avoidance.
 9. Absolute superiority of the old over the new.
 10. Absolute superiority of the owner of production facilities. Its perpetuation.
 11. Absolute superiority of office holders. Succession of positions.
 12. Perpetuation of hierarchical relationships. Conditions for social promotion.
- Sedentary Lifestyle Centered Society. Education in it.
- Sedentary lifestyle Groups. Sedentary lifestyle networks. A sedentary lifestyle centered society. Its classification.
- Categorization of Sedentary and Exiles in a Sedentary Lifestyle Centered Society.
- Sedentary lifestyle and research freedom
- “Intra-group Sedentary life” in a Society Centred on Sedentary Life
- Ejections from friendly sedentary lifestyle groups and the persistence of social discrimination against exiles in a society dominated by sedentary life
- Sedentary females and sedentary groups
- Home and family as a sedentary group
- “Sedentary group = Womb” Theory.

Differences between the society of an acquired sedentary group and that of an inherited sedentary group. Possibility of overthrowing the regime.

How to interact with an acquired sedentary group society.

Sedentary lifestyle. Female-dominated society. Attendance or presence. Absence and detachment. The social significance of these.

Principle of intra-group harmony in sedentary groups. The strength of social criticism of those who violate it.

Ideas specific to sedentary lifestyle. They emphasize intra-group harmony.

The interrelationship of mobile and sedentary lifestyle.

Computer simulation of a sedentary lifestyle and mobile lifestyle centered society.

Mobile lifestyle, sedentary lifestyle and “temporary assembly”, “Intra-group sedentary life”.

The need to break down vested interests. The problems faced by sedentary groups.

Highly anxious groups, highly anxious societies and sedentary dwellers. Weakly anxious groups, weakly anxious societies and mobile dwellers.

Harmonized groups, harmonized societies and sedentary dwellers. Non-harmonized groups, non-harmonized societies and mobile dwellers.

Harmonized Groups and Outliers. Sedentary societies and outliers.

The interrelationship between the dimensions of mobile and sedentary lifestyle and the dimensions of individual and collective life

Scope of work and how to do it in sedentary and mobile life

Degree of mobile lifestyle, sedentary lifestyle and territorial expansion.

Sedentary lifestyle, mobile lifestyle and the advantages of life conditions.

Discrimination against the exiles and sedentary people.

How to modify a sedentary lifestyle to a mobile lifestyle. How to modify the mobile lifestyle to a sedentary lifestyle.

Bottle-type society. Air-conditioning-type society.

Mobile lifestyle, sedentary lifestyle and sex differences between males and females.

Sex differences in the degree of adaptation to mobile and sedentary life

Basic links between masculinity and femininity and mobile and sedentary lifestyle as a result of differences in the movements of both sperm and eggs.

Sedentary lifestyle, mobile lifestyle and its suitability aspects. Sex Differences.

The coercion of life behaviors and sex differences between males and females caused by mobile and sedentary lifestyle.

Plant Thoughts. Animal Thoughts.

Plant cultivation (farming) and sedentary lifestyle. Animal grazing (nomadic and pastoral) and mobile lifestyle.

Contrast between vegetative and animal thoughts

The Constitution of Nomads and Pastoralists. The constitution of agrarian peoples.

Solidarity among the world's agrarian societies is needed

Related information about my books.

My major books. A comprehensive summary of their contents.

The purpose of the author's writing and the methodology used to achieve it.

References.

All the books I've written. A list of them.

The contents of my books. The process of automated translation of them.

My biography.

Mobile Lifestyle. Sedentary Lifestyle. The origins of sex differences between societies.

Iwao Otsuka

Bite Description.

Basic food. Basic life style. Relation to mobile and sedentary lifestyle.

Food for life. It can be classified into two categories.

(1)

Basic food. If life does not eat it, it will die. If life lacks it, it dies.

Carbohydrates. Proteins. Fat. Vitamins. Minerals. Foods that contain them.

(2)

Additional food. Life does not die without it. Life does not particularly die if it is deficient in them. Confectionery. Indulgences.

A way of life that ensures that life has at least a certain amount of basic food on a regular basis. A way of life necessary for this. It can be called as follows.

Basic life style.

Its content depends on the type of natural environment that surrounds the life.

Classification of the natural environment.

(1)

Humidity. Dryness. Wetness.

(2)

Temperature. High temperature. Medium temperature. Low temperature.

Basic life style. For life on land.

(1)

For wet environments. The basic food for life is the fruits, stems, roots, trunks, leaves, and flowers of plants. Cultivation of plants. Farming. It brings to living things, a sedentary lifestyle.

(2)

In an arid environment. The basic food for life is the milk and meat of animals. Animal husbandry. Nomadism and pastoralism. It brings to

living things a mobile lifestyle.

Basic lifestyle. It remains valid and viable as long as there are no changes in the humidity and temperature of the natural environment due to climate change.

Basic lifestyle. It will continue to be valid and viable even if life acquires a means of high-speed travel through the development and advancement of civilization.

Basic lifestyle. The content of the basic lifestyle changes with changes in the humidity and temperature of the natural environment due to climate change.

Basic lifestyle. Its content varies with changes in the dryness or wetness of the natural environment due to climate change caused by the activities of life.

(First published in December 2021.)

Differences between mobile and sedentary lifestyle and mobile lifestyle and fixity in terms of lifestyle and culture.

Migrant workers are more mobile in terms of lifestyle and culture. Mobile people are less fixed in terms of lifestyle and culture.

Sedentary residents have less mobile lifestyle in terms of lifestyle and culture. Sedentary residents are more fixed in terms of lifestyle and culture.

(First published May 2020)

Mobile lifestyle and sedentary lifestyle. Their original forms. Their original forms and their forms after the development of transportation and communication.

(0)

Problem consciousness.

It is very difficult for a person to make a correct self-assessment as to whether he is a mobile or sedentary person.

It is very difficult.

For example, in the Western area, people who live there have little awareness of the following.

“We belong to the side of mobile dwellers.”

They think of themselves as sedentary people.

They have a strong notion of the following content.

They themselves generate communities and settle in them.

The author, on the other hand, considers them to be mobile people.

Therefore, the content of my writing cannot be understood by them as it is.

There are sedentary people in Japan who have directly imported their concepts.

Even for those people who live in Japan, they cannot understand the meaning of the author's writing as it is.

A more in-depth definition of what is a mobile lifestyle and what is a sedentary lifestyle is needed.

It is necessary to make a global comparison of mobile and sedentary lifestyles.

Western Europe is a society of mobile people.

We need to make Western Europeans aware of this.

In order to do this, we need to find out what evidence we need to show.

Example. Suppose that people live in the same place.

If people routinely graze or herd cattle, then they are mobile.

How do we look at people engaged in various industries other than agriculture?

Example. Factory workers. Managers in offices.

They are the social beings after the development of transportation and communication.

Daily travel by transport and communication systems for the following purposes.

Commuting to work or school. Business meetings. Sightseeing.

How do you see it?

Daily travel by private car, train, bus, airplane, internet, etc.
How do you see it?

Daily users of transportation and communication facilities are not only seen in mobile people but also in sedentary people.

The author introduces the following concept to solve the above problem.

(1)

////

Degree of mobile lifestyle. The degree to which a person lives a mobile lifestyle.

Example. The degree to which they rely on nomadic and pastoralism for their livelihood.

//

Degree of sedentary lifestyle. The degree to which a person lives a sedentary lifestyle.

Example. The degree to which a person relies on agriculture for subsistence.

////

The degree to which a person is mobile and the degree to which he or she lives a sedentary lifestyle are relative measures.

Compare the two sociocultures with each other.

By doing so, we can find out which is more mobile and which is more sedentary.

Example.

Comparison between the U.S. and China.

The U.S. is dominant in terms of mobility.

China is superior in terms of sedentary lifestyle.

(2)

////

Original form.

//

The form after the development of transportation and communication.

////

Analysis of the difference between mobile and sedentary lifestyle.

It can be divided into two categories: the primitive form and the form after the development of transportation and communication.

(2-1)

Original form.

It is the living behavior taken by people for direct adaptation to the

natural environment before the development of transportation and communication.

It is based on the difference between the following.

(2-1-1)

Inborn gender differences.

The fact that females are more sedentary than men.

Females are less mobile than men.

Example.

Females prefer to wear shoes that are less convenient for mobility than men.

Females are not as good as males at driving a car.

Females are not as good as males at reading the maps necessary for spatial mobility.

(2-1-2)

Differences in acquired modes of production.

Differences in the mode of production of daily necessities and equipment.

Examples.

Food, clothing, shelter, etc.

Agriculture is more sedentary and less mobile than nomadic and pastoralism.

(2-2)

Form after the development of transportation and communication.

After the development of transportation and communication, the following situations are frequently occurring.

////

The frequent occurrence of sedentary behavior among mobile people.

Example. Telework.

//

The frequent occurrence of mobile behavior among sedentary people.

Example. Riding a high-speed train.

////

(3)

Physical mobility. Psychological migration.

Physical settlement. Psychological settlement.

2×2 dimensional classification.

////

When a person is physically sedentary but physically mobile.

//

When a person is physically mobile but psychologically settled.

//

When a person is physically sedentary and psychologically settled.

//

When a person is physically mobile and psychologically mobile.

////

Physical mobile dwellers. Psychological mobile dwellers.

Physical sedentary. Psychologically sedentary.

2×2 dimensional classification.

////

Physically mobile. Psychological mobile dwellers.

Example.

Traditional nomadic people in desert areas.

Urban dwellers in pastoral societies with well-developed transportation and communication systems.

//

Physically mobile people. Psychologically sedentary people.

Example.

Urban dwellers in a rice-farming agriculture-based society with well-developed transportation and communication systems.

They use transportation and communication to do the following.

Going to meet people who are

The same business sedentary group or the same school sedentary group.

Other members of that group, who are geographically separated.

Going to another geographically distant settlement group as an outsider to conduct business.

They return to their original settlement group shortly after making a temporary trip via transportation and communication.

//

Physical sedentary people. Psychological sedentary people.

Example.

A rice-farming based village where transportation and communication is not convenient.

They go on foot to meet members of their village, who are the same corporate settlement group.

Urban residents of a rice-farming based society in the midst of an epidemic of an infectious disease with a high mortality rate.

They will use the Internet to meet people who are

The same corporate sedentary group or the same school sedentary group.

Their other, geographically distant, members.

They use the Internet to travel temporarily, and then return to their original settlement group shortly afterwards.

//

Physical sedentary people. Psychologically mobile.

Example.

Grazing during the day or over several days while living in one place.

Such a village based on pastoral agriculture.

Living in one place for the time being, but meeting remotely and globally via the Internet.

Such pastoral agriculture-based urban or village dwellers.

In case of epidemic of infectious diseases with high mortality.

////

(4)

Social relations where poles exist. Social relationships where poles do not exist.

(4-1)

Social relations in which poles exist.

(4-1-1)

Party.

It consists of the following.

////

A cohesion of people. A pole.

A temporary company of people.

Temporary hand-holding by people.

Joining in casually.

To act as a temporary party.

Accompanying Temporarily.

To disperse briefly.

////

It has the following properties.

////

There is little distinction between inside and outside.

Disunity and freedom in interpersonal relationships.

To move.

//

To be gaseous.

////

A moving party.

It is often found among the following people.

////

Mobile people.

Male-dominated people.

////

A detailed classification of mobile parties.

////

Autonomous.

The hands that hold the party together are easily broken.

Parties of varying sizes, small and medium, should move autonomously, independently of each other.

Example. United Kingdom.

There, the parties are disconnected from each other.

It is the island nature of being cut off from one's surroundings by seawater.

//

Total lucid vision type.

The hand that holds the party together must be difficult to break.

A large, nation-sized party can easily be formed.

Good visibility of the entire party.

Example. France.

It is continental in nature, land-locked.

//

A type of settlement.

It is an intermediate form between a party and a group.

Slightly more party-like.

The degree of settlement.

It should be higher than the above two types.

Degree of seeking harmony in society as a whole.

It should be higher than the above two types.

Example. Germany.

////

Mobile parties are a dream come true for sedentary people.

People who are fed up with the inconvenience and unreasonableness of life in a sedentary group.

Example.

Japanese people create other-worldly reincarnation type anime and network games.

In these games, the characters always form a party and enjoy their freedom.

Other categories of mobile parties.

////

Corporate parties.

School parties.

Regional parties.

National parties are a type of corporate party.

Friend party.

////

(4-1-2)

Group.

It consists of the following.

////

A group of people. A pole.

There, the following actions are mandatory for the actors.

//

To go inside.

To go inside.

////

It has the following properties.

////

A distinction or discrimination between the inside and outside of a herd.

That they are solid.

//

Principle of internal harmony.

Principle of lifelong membership.

Principle of no dissolution.

//

Nonconformity in interpersonal relations.

//

Being liquid.

////

A sedentary group.

It is often found among people who are

////

Sedentary people.

Female-dominated people.

////

Other classifications of sedentary groups.

////

Corporate sedentary population.

School Settlement Groups.

Regional settlement groups.

National settlement groups are a type of corporate settlement group.

Blood-related settlement groups. This can be seen not only in sedentary people but also in mobile people.

////

(4-2)

A social relationship in which there are no poles.

A network.

///

Sedentary network.

A type of networked openness in the interpersonal relationships of sedentary lifestyle, oriented toward mutual harmony.

Example. Blood relations in Thailand, Southeast Asia.

//

Mobile network.

A type of networked openness in interpersonal relationships in mobile lifestyle, oriented toward global and universal expansion.

Example. The Internet of mobile people.

////

(4-3)

////

Community. Commune.

Community.

Gemeinschaft.

A handhold or cordon itself, in a party, group, or network.

//

Association.

Gesellschaft.

A party, group or network that is formed for the achievement of certain specific goals.

Examples.

Enterprise. A party, group, or network of fundraisers.

////

(5)

Base dispersion.

The dispersion of bases in a sedentary group.

It occurs with the development of transportation and communication.

Members of the same settlement group.

They travel to and from each other between a number of geographically distant locations of the same settlement group.

(6)

A point of residence. Points of labor. Movement and settlement of each.

Suppose that people live in the same place.

If people routinely engage in mobile labor, they are mobile dwellers.

If people routinely graze or herd cattle, they are mobile.

If people travel frequently, they are mobile.

If people usually live in the same place and do sedentary work on a daily basis, then they are sedentary.

If people usually live in the same place and do agricultural work on a daily basis, they are sedentary people.

(First published September 2021)

Mobility and settlement. The realization of their compatibility in lifestyle, the modernization of society, and the seizure of global hegemony.

(A)

Spatial mobility is essential for life.

The factor.

(Factor. 1.)

Regular replenishment of fluids and minerals.

Example. Movement to water fountains. Movement to salt accumulation sites. Occurrence of regular movement for this purpose.

(Factor. 2.)

Periodic availability of energy, nutrients, and various resources.

Example. Securing food. Availability of nesting materials. Occurrence of regular migration for this purpose.

When food is considered animal life.

Animal prey and livestock. Tracking, capturing, and controlling them.

Such activities.

Examples. Hunting. Fishing. Nomadism. Pastoralism.

(Factor. 3.)

Muscular strength and explosive power to move through space.

Muscular strength and explosive power to overcome external enemies and rivals.

The need to regularly build and maintain them.

Regular training of physical motor functions.

Example. Competitive activities. Marathon. Jogging.

Running, for their realization.

The physical movement it causes.

To make it a daily routine.

To run continuously for a long time.

This is impossible for life.

For living things, it is always necessary to secure a state of rest or stop.

Pauses and stops. They bring about settlement.

Life, which has the ability to move, must secure a state of settling in order to live.

By securing this, life becomes easier.

By ensuring this, the standard of living of life is improved.

(A-1)

The realization of the above is easily brought about by the invention of the following contents.

Plant cultivation. Farming.

Example.

The evolution of lifestyle and society from the perspective of Western countries.

From hunting to farming.

From migration to settlement.

(A-2)

To achieve constant mobility in lifestyle, while ensuring a sedentary state.

To make it possible to travel long hours and long distances.

To invent a vehicle.

On the vehicle, they themselves will pause and stop.

The realization of this is a longing for life.

How to realize it.

(A-2-1)

To use other animal living thing as a means of transportation.

This means that they themselves do not have to run.

To achieve constant mobility in life.

Example. Equestrian lifestyle in the equestrian tribes. Mongolia.

(A-2-2)

Invention of transportation and communication through the use of machines.

The invention of transportation and communication by means of machines, so that they themselves do not have to travel.

To achieve constant mobility in life.

Example. Daily use of trains and automobiles. To realize commuting to work or school.

Example. Daily use of high-speed Internet communication. This makes commuting to work or school possible.

In a certain society, the lifestyle of (A-2-1) is inappropriate from an environmental point of view.

Example. Dependence on agriculture in daily life. A society that is highly dependent on agriculture in daily life.

Such a society can be greatly developed only by inventing the lifestyle of (A-2-2).

Example.

Western countries.

The rapidity of the progress of modernization in those societies.

Causes.

(Cause. 1.)

New inventions.

The greater the mobility in lifestyle, the easier it becomes.

The reason.

Because expansion into unexplored areas is made easier by mobility.

Example.

Western countries.

Those societies had higher mobility in their lives than East Asian countries.

Such high mobility.

Middle Eastern countries and Mongolia also possessed a higher degree of such mobility.

(Cause. 2.)

Installation and accumulation of machinery.

The more sedentary one is in lifestyle, the easier it becomes.

The reason.

Machines. Machines for movement. Machines for manufacturing machines.

They are heavy.

They take up space.

They need to be sedentary in order to operate.

Their mass production takes a lot of time and effort.

Their mass production requires a lot of manpower and concentration.

In order to realize their mass production, the population density in the society must be higher than a certain level.

(Cause. 3.)

The higher the population density in a society, the easier it is to mass produce them.

The success of their mass production. It is the Industrial Revolution.

Example.

Western countries.

Those societies were more sedentary in lifestyle than Middle Eastern countries or Mongolia.

Those societies had a higher population density in lifestyle than Middle Eastern countries and Mongolia.

Results above.

Western countries.

These societies succeeded in the industrial revolution and modernization ahead of the rest of the world, and were the first to gain world hegemony. Other societies lagged behind in the industrial revolution and modernization.

(B)

A base of operations.

Example. A central location for nesting. The home of a house.

Example. Blood group or network to which you belong. Their central point.

Their movement. It brings about a mobile lifestyle.

Such a society. It is a mobile society.

Their fixity or immobility. It brings about a sedentary lifestyle.

Such a society. It is a sedentary society.

(B-1)

Development of means of transportation.

Its classification.

(B-1-1)

The development of transportation.

The physical movement of people to visit remote relatives, corporate offices, factories, and schools.

The travel to remote areas that it causes.

These things become part of the daily routine.

The base of operations is often a sedentary base.

(B-1-2)

The development of communications.

The instantaneous movement over the Internet to visit remote relatives, corporate offices, factories, and schools.

This in turn causes net connections and net relays to remote areas.

These things become part of your daily routine.

The main base of operations is often a sedentary base.

(B-2)

Living a nomadic or pastoral lifestyle, moving from one home base to another as part of the daily routine.

Example. Nomadic herding in the Mongolian steppe.

To move from one place of residence to another on a daily or weekly basis.

(B-3)

(B-3-1)

The base of operations should be settled, but the daily routine should be a nomadic or pastoral lifestyle.

Example. Pastoralism in Western countries.

(B-3-2)

To live on the move for a long period of time as a migrant or on a business trip, while maintaining a permanent home base.

Example. Pelagic fishermen in various regions.

Example. A merchant who travels from place to place to do business in various countries and regions.

(B-3-3)

The home base is a place where each member, while settled, spends his or her life performing the following acts.

Belonging groups and affiliation networks.

Spatial migrations between them.

Expansion of their spatial scale.

Spatial movement as part of this.

Example.

Spatial mobility and spatial expansion of members in huge blood groups in China and Korea.

Examples.

Overseas expansion of overseas Chinese and the establishment of mutual aid networks around the world. Their success.

It will lead to China's hegemony in the world.

Example.

Spatial immutability, spatial immobility, and sedentariness of the strongholds in the huge blood groups in China and Korea.

Their perpetual maintenance.

(B-3-4)

The base of the home base is to settle down, but to migrate to a distant place, for a long time, to earn a living.

Example. A long-term migrant or migrant from Southeast Asia to oil-producing countries in the Middle East.

(B-4)

Exodus.

The change from a sedentary lifestyle to a mobile lifestyle that it causes.

Example. An exile who performs day labor and continually changes his or her accommodations each night.

Exile. Causes.

(B-4-1)

The loss of one's home base.

Caused by it, exile.

Example. A house in a stronghold being swept away by a great flood. A victim of a major tsunami in Japan.

(B-4-2)

Failure to have a home base.

The exile that this causes.

Example. Undocumented workers in Japan who have lost the opportunity for regular employment after graduation.

(B-5)

Relocating one's home base.

Example. Migrants from one country to another relocate their base of operations to their destination country.

From a mobile lifestyle of work to a sedentary lifestyle.

(C)

A fundamental mode of behavior for primordial environmental adaptation.

A mode of behavior for the acquisition of basic food.

Nomadism and pastoralism. It leads to a mobile lifestyle.

Agriculture. It leads to a sedentary lifestyle.

(C-1)

A fundamental mode of behavior for primordial environmental adaptation.

Modes of behavior for the acquisition of basic food.

The transmission of these contents to future generations.

The result.

If in the primordial state, it is settled.

Even if migration increases in later generations with the development of transportation, the mode of behavior will be based on settlement.

The fundamental structure of that society will reflect that foundational mode of behavior.

(C-1-1)

If the content of the primordial environmental adaptation was nomadic or pastoralism.

The society will be a mobile society.

(C-1-2)

If the original adaptation to the environment was agricultural.
The society is a sedentary society.

(C-2)

A fundamental mode of behavior for primordial environmental adaptation.

Behavioral patterns for basic food acquisition.

Fundamental changes in these. Abandoning nomadism and pastoralism to begin farming.

Example.

Western countries.

Measures to prevent global warming.

Stop raising livestock.

To allow the breeders themselves to directly eat the plants that used to feed the livestock.

This will cause a change in the daily routine from a mobile to a sedentary lifestyle.

A change in social structure from a mobile society to a sedentary society.

(First published January 2021.)

Mobile lifestyle.

Mobile Lifestyle Centered Society. The psychological structure that people form.

A mobile lifestyle centered society.

It is a society in which people are forced to

A mobile lifestyle.

Natural environment surrounding people.

The environment in which they live.

It enforces such compulsion on people.

People stay temporarily in a position while moving.

They continue to do the work of life in that position.

It is a matter of survival.

People continually move from one location to the next, to a new place.

People do it within a short period of time.

Sustain their life's work at a fixed point.

It is nullified in people's survival.

When the period of time is completed, it is welcomed by the people.

Mobile lifestyle centered society.

It is a society of people

Nomads.

Pastoralists.

The Mongolian steppe, for example.

Life in these societies.

It relies heavily on the existence of

Livestock.

People perform the following actions in their lives

Livestock grazing.

They stay in a position temporarily.

They feed their animals with grass.

They will advance from position (1) below to position (3) below.

People shall advance it to (2) below.

People will advance it to (4) at the following timing.

(1)

The location of its location.

(2)

Within a certain short period of time as follows.

(2-1) Until the livestock have eaten up all the grass.

(3)

The next new place.

(4)

Constantly.

1. Compulsion to move in life. Its occurrence.

The compulsion of movement in life.

Its occurrence.

////

A mobile lifestyle dominated society.

The natural environment that gives birth to it.

A life environment that produces it.

There, people are not allowed to

Sedentary lifestyle.

They are not allowed to do so in one place.

Do it for more than a certain short period of time.

It is not permitted as a condition for survival.

Suppose people were just settled.

Then they would inevitably stop life.

People would die.

For example, nomads.

Suppose that they did (3) below in (1) below.

Suppose that they did that in response to (2) below.

(1)

Livestock grazing.

(2)

Livestock.

(3)

People keep it in one fixed place.

Then, (2) above causes (5) below within the period (4) below.

As a result, the situation (6) below occurs.

(4)

Within a certain period of time or less.

(5)

The grass of the place.

Livestock will eat it, all of it.

(6)

Grass to eat.

The loss of it.

It is a lack.

Lack of it.

Suppose that (1) below was for (2) below and (3) below.

Suppose that (1) was for (2) below and (3) below.

(1)

Pastor.

(2)

The location.

(3)

It looks to be in good condition.

That's a personal favorite.

Suppose that (1) above, for (2) above, (3) has been done for (1) above, and (3) below.

(3)

There, stay there and stay there.

Then the following (4) becomes the state of (5) below.

As a result, (4) below will be in (6) below.

As a result, (1) above becomes a state of (7) below.

(4)

Livestock.

(5)

It will run out of things to eat.

(6)

It will starve to death.

(7)

It would be unlivable.

It will be dead.

The above (1) is for the purpose of (9) below.

It is for the purpose of (8) below.

(8)

By all means, live.

(9)

To seek the next place.

That's why we have to move.

2. A new heaven and a new earth. Continual movement to it. Its compulsion.

A new place.

The constant movement to it.

Its compulsion.

////

A mobile lifestyle centered society.

Its social norms.

It is imperative that (1) the following (2)

(1)

People must live there.

(2)

A new place.

The constant movement to it.

Its life.

It is (3) below and (5) below.

That is the reason for (4) below.

(3)

One place.

Sedentary lifestyle to it.

(4)

For the survival of the people.

(5)

It is only allowed to be temporary.

It will do the following (6) to people

(6)

Stress.

It's fundamentally strong.

It's a giving.

People's lives.

It is the content of the following.

A new world.

Moving to it.

A new place.

New environmental adaptation there.

The realization of them.

A life in which this is a constant requirement.

To live, people think about what follows.

We don't know what will happen to our lives.

We don't know what's going to happen.

But it's going to be manageable.

It's the way people think.

It's an optimistic society.

A mobile-centric society.

Its people.

That optimism.

It is, in fact, the following content.

People were forced by their environment to generate, on their survival, a

A new world.

A move to it.

People do not like to do the above actions.

It is the following content.

The natural environment.
The life environment.
Their compulsions on people.

The content of (2) below does not exist for people other than the act of (1) below.

- (1)
To move to a new location.
- (2)
Survival choices.

Example.
USA.

Employee.
He does not settle in one company.
He frequently moves from one company to another.
He tries to change such job constantly.
Its cause.
It is
Settling in one place.
That it is not allowed.
A new place.
Constant movement to it.
Being forced to do so.

Such a psychological structure.
It's built in.

Moving to a new place.
Changing jobs.
People don't do those things just because they want to.

The culture of mobile lifestyle.
The obsession it brings with it.
People have internalized it psychologically.

A new place.
The movement to it by changing jobs.
People are constantly psychologically compelled to do so.

The following (1) does not allow the following (2).
The following (1) does not allow it, against the following (3).
(1) below does not permit it in (4) below.
It shall compel the following (3) to do the following (5)

(1)
Natural environment.
Life environment.

(2)
One place.
A certain amount of sedentary lifestyle to it.

(3)
The people who live there.

(4)
on people's lives.

(5)
Challenge.

Above (5).
It is

People are constantly moving on to the next new place.

People manage to live in this way.

People do the above (5) because they have no choice in doing so.

People do these actions because

This is due to
Mobile-centric values.

Where they are now.
People are psychologically driven from there.

3. Advanced achievements. Original achievement. Its compulsory occurrence.

A life on the move.
It brings the following.
Advanced results.
Unusual results.

Its forced occurrence.

////

A mobile lifestyle centered society.

In it, people are forced to

Encounter the unknown.

People are forced to do this while they are on the move.

People are compelled to do so constantly.

In their travels, they encounter the following in their next foray.

New situations.

Challenges.

People are forced to do it constantly.

People are compelled to do (2) below in (1) below.

(1)

Its life.

(2)

A new place.

People are to move into a new place, there.

They do this from scratch.

They try and fail.

They fail a lot.

People prepare for the next trial and error.

They get (3) from time to time.

(3)

Success.

Its achievements.

The content will be advanced.

The content will be original.

It will be, without fail.

It will not be

What people voluntarily want.

A mobile lifestyle centered society.

For example, the West.

People produce the following results in scientific research and so on.

It is advanced.

It is original.

People produce a lot of them.

It is advanced and original research.

It is not something that people like to do, not at all.

People are put in the following situations in their lives

Trial and error in a vacuum.

Constantly being forced to do so.

A compulsive psychological situation.

Advanced, creative achievements.

The creation of it.

People are subconsciously psychologically compelled to do it.

These advanced, creative achievements.

The reason they are produced.

It is not because of

Free research.

Advanced research.

Original research.

The existence of permission for them.

People doing them as a personal preference.

That is because

People live a mobile lifestyle.

An unknown new place.

People are constantly forced to go there in life.

There they must somehow achieve the following

Adaptation to the environment.

To generate new ways of doing things, new cultures.

Generate them as quickly as possible.

People can't live otherwise. People have this obsession.

People are based on (1) the following (2).

(1)

Above, compulsive notions.

(2)

Advanced results.

Original results.

Producing them.

A situation in which those results are produced by people.

These are the following situations.

People are emotionally strapped.

They are psychologically driven.

To a significant degree.

They will certainly experience this in their continued survival.

This situation is less than glorifying in the following ways
Ease of life for people.

4. Individualism. Liberalism. Their occurrence.

Mobile lifestyle.

It generates the following ideas

Individualism.

Liberalism.

////

Grazing and other mobile lifestyle.

It is often, in terms of numbers of people, less than

People do it alone.

People do it in small numbers.

The presence of others to help in life.

That's basically a rarity.

People have to take care of everything by themselves.

Therefore, it is essential for people to realize the following

A individual lifestyle.

Spiritual independence.

Spiritual independence.

People need the following in their lives.

(1) People shall have (2) of the following (1).

(1)

Next move.

(2)

People decide it in their own personal judgment.

People decide it in solitude.

Mobile lifestyle.

It is dominated by

Personal behavior.

Therein lies the following.

Individual decision-making.

Its freedom.

It is a matter of life.

In that regard, (1) below produces, (3) below.

(1) below produces it, in (2) below.

(1) below produces it, in (4) below.

(1)

Mobile lifestyle.

(2)

In the minds of the people of that society.

(3)

Individualism.

Liberalism.

(4)

It is intense, in terms of degree.

Personal action.

Free action.

People don't do it just because they want to.

They are constantly being forced to do it in their lives.

It is an unconscious habit for people.

5. God of heaven. Religion that believes in it. Their occurrence. Its authoritarian nature.

The following occurrences, brought about by mobile lifestyle.

God in heaven.

The religion that believes in it.

Its authoritarian nature.

////

People need to do the following during their mobile lives

Decide where to go next.

Decide on it.

Decide on their own.

Decide in solitude.

When people are on the move, they are forced to do the following

Personal behavior.

People are psychologically disturbed when they are on the move, anyway.

That mental state.

It is a constant continuum in people's lives.

People realize the following.

I am alone.

I am weak.

Therefore, people seek the following beings in their life on the move.
A big absolute.

They demand it intensely.
They ask for the absolute to
The Absolute watches over them.
The Enthusiast blesses them.
The Absolute communicates with them.
The Absolute helps them.
People want it all the time.

The Absolute.
It may consist of
A virtual entity.
An artificial contrivance.

It leads to the realization of (2) below in (1) below.

(1)
A mobile lifestyle centered society.

(2)
A religious God.
Its existence.
Its birth.
Its psychological affirmation.

The Absolute.
People feel the following about it.
Great authority.
Great prestige.

People are psychologically dependent on it.

People lean on it.

People do (2) below for (1) below.

(1)
The Absolute.
Such an authoritative entity.
(2)
People, psychologically, fully obey.

People become
Authoritarian.

People think about (1) below in (3) below.

People think about it in the following (2) situations.

(1)

Absolute.

(2)

Life on the move.

(3)

It exists in

The sky.

It is continually reflected in one's vision.

People think about (2) below in contrast to (1) below.

(1)

Absolute.

It is possible to achieve (3) below for (2) below.

(2)

Individual people on the move on the ground.

Their presence.

(3)

The Absolute watches over them constantly.

The Absolute will constantly watch over them.

This is only possible

(1) When the Absolute is positionally present in the sky.

People desire the realization of (2) below for (1) below.

(1)

Absolute.

(2)

A dialogue with themselves.

That it is one-on-one.

That it is direct.

That it is constantly possible.

They are on the move on earth.

They are solitary.

People want the following (1) as the following (2).

(1)

Between the Absolute and them.

The being who mediates between them.

A being who intercedes for it.

An earthly person who is a part of it.

(2)

Religious Leader.

He will be a

The agent on earth of the following (2-1) beings:

(2-1) An authority in the sky.

The spiritual leader of the people.

A spiritual ruler of the people.

He is a superior to his people.

In the following (1) situation, the following (3) occurs

It occurs in (2) below.

(1)

On the move life.

(2)

In people's minds.

(3)

God in heaven as the Absolute.

Dependence on it.

It is inevitable.

It is based on

The awareness that people have of it.

The inner workings of one's mind.

The fundamental weakness of human existence.

And people are unconsciously and painfully aware of it.

That is because

People are compelled to do (2) in the following (1) situations

(1)

Life on the move.

(2)

Personal Action.

It is solitary.

People are forced to do it constantly.

It is a psychological vulnerability of oneself.

They reflect it back to the outside world.

And they produce

The Absolute.

The absolute supports the following.

People's psychological vulnerability.

In situations (1) below, people do (3) below.

People do it, against (2)

(1)

Life on the move.

(2)

That self-developed absolute being.

(3)

Continuing to hang on psychologically.

People life on the move.

For them, the following are inevitably unacceptable
Atheism.

Suppose people believed in it.

Then they lose
Spiritual support.

It is essential for people to live on the move.

As a result, people experience the following (2) for the following (1)
while life on the move.

(1)

One's own psychological isolation.
One's own psychological vulnerability.

(2)

To be constantly troubled by them.

People must have the following beings to solve the above
God.

A mobile lifestyle centered society.

An Absolute.

A religion that believes in it.

They continue to exist unconditionally in people's minds.

They continue to exist independently of
Its content.

Their lack of scientific correctness.

For people, the following two things are exclusively compatible in life

(1)

Empirical and scientific findings.
Its faith.

(2)

Religious Beliefs.

6. The genesis of parliamentary democracy.

The Emergence of parliamentary democracy through mobile lifestyle.

////

Mobile lifestyle.

People come from all over the place.

People come from all walks of life.

People come from all walks of life.

A collection of people.

That's where they form, temporarily.

The collective decision-making of the people there.

The means.

One of the ideas that have been developed.

It is

Parliamentary democracy.

It is openness.

People set up a place where they can have an open discussion.

People make an impromptu discussion take place.

The people do the following.

Agree.

Opposing views.

Their articulation.

Serious debate to make a decision.

The people decide, by means of (1) the following (2)

(1)

Their final intentions.

(2)

A majority vote by those present.

Parliamentary democracy.

The idea is specific to mobile lifestyle.

(First published May 2020)

Sedentary lifestyle.

Sedentary Lifestyle Centered Society. The psychological structure that people form.

A sedentary lifestyle centered society.
Specifically, it is a society that requires the following.

- (1)
Life under the following conditions.
Natural environment for plant cultivation.
- (2)
Owning the following.
Own farmland.
- (3)
To perform the following (3-3) acts in the following (3-1) locations
Perform it for a period of (3-2) below, in the following (3-2)
 - (3-1)
Land in one place.
 - (3-2)
Long term.
Continuous.
 - (3-3)
Sedentary lifestyle.

A sedentary lifestyle centered society.
It is a society of people who

People live primarily on plant cultivation.
Rice farming.
Farming.
Sedentary lifestyle on the land.
They are forced to do so unilaterally.
People live as agrarians.
The natural environment only allows people to live that way.

A society dominated by sedentary lifestyle.

Sedentary lifers.
They are totally forced to live as
This is due to the influence of the natural environment.

1. Compulsion to settle in life. Its occurrence.

////

People live in a
A natural environment in which only sedentary lifestyle is possible in
order to live.
Such a natural environment.

Example.

Honshu in Japan.
It has a monsoon climate.
It requires rice farming.

Grazing.

Soft grass, necessary for it.
It is almost uninhabitable.
Such a place.

Grazing.

Grazing.

Grazing.

An environment where it is impossible to live in.
People live in such an environment.

Coarse spatial distribution.

Spatial mobile lifestyle.

Periodic migration.

An environment where this is difficult to achieve.

An environment unsuitable for mobile lifestyle.

People live in such an environment.

2. Settlement. Their flocks. Formation of them. Their compulsion.

////

People form the following.
their homes.
Their flock.

It is sedentary in one place.
It is intensive.
It is dense.

People continue to live in the land permanently.

People continue to live in that place.
Grow plants.
Cultivate rice.
Cultivate fields.

They are forced to live that way.

3. Formation of a close sedentary group. Its continuous maintenance. Its coercion.

////

People are forced to
The occurrence of the following situations.
Avoidance of them.

People are in a state of disagreement with others around them.
They argue and disagree with others around them.

They live with the others around them every day.
They live with the others around them, permanently, for generations to come.

They are fatally bad for them to live with.

This is because
Farmland cannot be
Move it away from one place to another
To move it away from one place to another.

So, people take into account the following
People shall realize the following (2) conditions with the following (1) people.

- (1)
Others around.
- (2)
Psychological harmony.
Psychological attunement.
Psychological unity.
Their continuous maintenance.

As a result, people are forced to do the following actions.

People are desperate to do so.

People realize the following.

People make the following (1) into the following (2).

(1)

A herd of their own residence.

(2)

A group of good friends and settlers.

To perpetuate it.

The people shall be compelled to do the following

The people shall achieve the following (2) in the following (1).

(1)

A group of good friends and settlers.

(2)

Mutual opinions.

That, not to be divided.

Unanimity in terms of opinion.

It produces the following tendencies among people

Interpersonal cooperation.

Maintenance of interpersonal relationships.

Continuity in interpersonal relationships.

The importance of interpersonal relationships themselves.

People give full weight to them in order to live.

It is essential for people to realize the following

Examples.

Rice cultivation.

Water conservation.

Among separate sedentary lives, the following should be undertaken

Coordination of interests.

Consent, unity of opinion.

Unity of opinion.

4. Synchronization. Unification. Synchronization. Their compulsion.

////

People shall, in (1) below, perform (3) below.

People perform it, for (2)

(1)

A group of good friends and settlers.

(2)

Cultivated Plants.

Its planting.

Its reaping.

(3)

Collaboration.

It syncs up all at once.

It is busy.

For the realization of its work, the following realizations are essential.

People are in a state of (3) below with (1) below.

It will be in a state of (3) below with respect to (2) below.

(1)

Others around.

A group of close friends who have sedentary together.

Its members.

(2)

Time aspect.

(3)

Tuning in.

Integration.

Plant cultivation.

Its cycle is a yearly cycle.

During the following (1), the following (2) occurs.

(1)

Growers of the same plant.

(2)

Simultaneous synchronization of growing operations.

Those are the rules of plant cultivation.

People are bound to it.

Such constraints.

It is strong.

It is permanent.

5. Precedents, traditions. Absolute view of them. Ancestor worship.

////

It is imperative that people achieve the following

People shall do the following (3) at the point (1) below.

They shall do so for a period of (2)

(1)

Same place all the time.

(2)

Ancestral.

Persistent.

(3)

To continue to live.

In people's lives.

With respect to (1) below, the following (2) shall occur.

The frequency of these occurrences is very low.

(1)

Life space.

Ambient life space.

(2)

Movement.

Variation.

Variations in the surrounding environment.

The absence of that fluctuation.

It lasts a long time.

It is permanent.

People are required to

Continue to live in the following environment.

Where (1) is (2) below.

(1)

Precedent, Tradition.

(2)

It is valid.

It is absolutely inviolable.

It is enduring.

Therefore, the following (2) arise among people.

It is the content of the following (1).

(1)

Ancestor worship.

(2)

Religion.

Social Teachings.

People perform the following (2) for (1)

(1)

Their own ancestors.

Their ancestors.

Their existence.

(2)

Respect.

To believe.

To objectify them.

The reason for such faith.

It is as follows.

The people in (1) above have performed the acts in (4) below.

The people in (1) above have done it for the content of (3) below.

(3)

Precedent.

Precedent.

(4)

Creating it.

To keep it alive.

Above (3).

It is necessary for people to achieve the following

People realize (2) below in (1) below.

(1)

Their land.

(2)

To continue to live in that place.

6. Movement. Entering new fields. Avoidance of them.

////

When people realize (1) below, they do not need to realize (2) below.

(1)

Once settled.

(2)

The space below.
The area below.
It is new.
It is the unknown.

To move there.
To challenge it.

In people's lives, the above is hardly necessary.

Suppose people are moving.
They are subjected to (3) below by (1) below.
They receive it as (2) below.
(1)
Other settlers.
Other friendly sedentary groups.

(2)
Land owned by (1) above.
He trespassed therein without permission.

(3)
To be angry.
To be scolded.

Therefore, people avoid the above actions.
People instead perform the following acts
A living thing that does not move.
A living thing that does not move into new fields.
Persistence of them.

7. Closure. Exclusiveness. Distrust of outsiders.

////

People tend to increase the following over time.
(1)
People only trust others who are
A friendly sedentary lifestyle group.
Its members.
The group.
They have been doing (2) below (1) for a period of time
(1)
All this time.
(2)

To settle in the place.
Settling in the same place.
To be in harmony with each other.
To be one with each other.
To live together.

(2)

People have a strong distrust of the following others
Strangers.
Exiles.

(3)

People strongly hold the following values.
The following social values.
People are closed-minded.
They are exclusive.

People perpetuate those tendencies.

People force them on each other.
Others around, people force it out of them.

8. Expulsion from sedentary groups. Their thorough avoidance.

////

Suppose that people are evicted from (1).
(1)
sedentary lifes.

Then, people will be in the following (2).

(2)
Exiles.

Sedentary lifestyle.
Those sedentary groups are exclusive.

None of those sedentary groups accept (2) above.

As a result, (2) above will be (3) below.

(3)
He will not be able to live properly.

This is why people are desperately trying to hold on to

Today's sedentary lifes.

Today's friendly sedentary lifestyle group.

9. Absolute superiority of the old over the new.

////

The following situations arise among people.

(1)

The land.

The land, a group of good friends and settlers.

(2)

Precedent.

The precedent.

Tradition.

(3-1)

The following person.

He or she has mastered a lot of (2) above.

That person gets the upper hand.

He or she is considered superior.

Example.

An old-timer.

A teacher.

A teacher.

(3-2)

The next person in line.

That person has mastered only a little of (2) above.

That person would be inferior in rank.

He/she will be treated as a subordinate.

He/she will be compelled to do the following

He or she will do (2) of the following with respect to (1) below.

(1)

The person in (3-1) above.

That opinion.

(2)

Slavery.

Example.

Newcomer.

Student.

A pupil.

(4)

It becomes a constant.

Freedom of speech.

It does not exist among the people.

It is, fundamentally, non-existent.

Precedent.

Precedent.

Its content.

To question it.

The freedom to criticize it.

The freedom to do it.

They are fundamentally non-existent.

Precedent.

Conventional.

Their content.

People are forced to do the following with it.

People are forced to memorize it.

People need to understand it.

People need to learn it.

People learn it.

People swallow it.

People do it, blindly.

It is indispensable for people to live.

It is essential for people to realize the following.

They themselves are treated as superiors.

They themselves will become great.

Suppose that, with regard to (1) below, people perform the following (2).

(1)

A land.

That good friend of a sedentary group.

(2)

Become that new member.
Become a new member there.

Or.

Suppose that people have done (2) of the following for (1).

(1)

An existing group of good friends and settlers.
The land on which they exist.

(2)

They will move there.

In that case, the following (3) situations will occur

(3)

Below (4).

People did it for (1).

Its targets. The following (1-1).

People did it as (2-1) below.

(1-1)

Existing, sedentary old-timers.

That sedentary group.

Among them.

(2-1)

Newcomers.

(4)

Joining New.

Old-timers.

They are in control of

The land.

That good-natured sedentary lifestyle group.

Its precedent.

Its customs.

They are the following.

absolute power.

People are compelled to (2)

People are compelled to do that with respect to (1).

(1)

The following relationships.

The old-timers stand higher than the newcomers.

(2)

To accept it.

Unilateral obedience to it.

Between people, the following (1) occurs only if (2)

(1)

Relationships.

That is to be equal.

(2)

A whole new land.

A whole new sedentary lifestyle.

There, among those who joined at the same time.

There, among the people who joined at the same time.

Only among those people.

10. Absolute superiority of the owner of production facilities. Its perpetuation.

////

The following situations arise among people.

(1)

That land.

Its good friends and sedentary groups.

Its production facilities.

(2-1)

Its capital owner.

That person gets the upper hand.

That person is treated as a superior.

Example.

Landowner.

(2-2)

A person who does not own any capital on his own.

Borrower.

That person will be inferior.

He or she will be treated as a subordinate.

The person is compelled to

(2-1) above.
Its opinion.
Engage in it.
Submissive to it.

Example.
A peasant.

(3)
Such hierarchy.
It perpetuates.

11. Absolute superiority of office holders. Succession of positions.

////
The following situations arise among people.

(1)
That land.
That friendly, sedentary group of people.
Its positions.

(2-1)
Job holder.
Position holder.

He or she has the upper hand.
The person is treated as a superior.

Example.
A superior.
A superior.

(2-2)
Unemployed.
A lowly person.

That person will be inferior.
He or she will be treated as a subordinate.
The person is compelled to

(2-1) above.
Its opinion.
Engage in it.
Submissive to it.

Example.
A subordinate.

(3)
Such hierarchy.
It perpetuates.

Example.
Between people, the following occur
The holder of a position.
Their hereditary succession.

12. Perpetuation of hierarchical relationships. Conditions for social promotion.

////
A group of good friends and settlers.
Its inner workings.
Realization of the following (2) by (1)
(1)
Group members.
(2)
Higher positions.
Promotion to it.

It depends on the following factors.

(12-1)
The members themselves age.
Thus, in (1) below, (2) below improves.
(1)
Members themselves.
(2)
Precedent.
Conventional.
Its degree of mastery.

(12-2-1)

(1) below realizes (3) below.
(1) below realizes that, for (2) below.

The result.

(2) below realizes (4) below.
(2) below performs it for (1) below.

Result.

(2) below performs (5) below.
(2) below performs it for (1) below.

Result.

The following (1) achieves the following (6).

(1)
Members themselves.

(2)
Superior.

(3)
The person in (2) above.
The person's preferred outcome.
To raise it.

(4)
The person in (2) above likes the person in (1) above from a mental
standpoint.

(5)
The person in (2) above shall elevate the person in (1) above to a more
senior position.

(6)
Higher positions.
Promotion to it.

(12-2-2)
(1) below realizes (3) below.
(1) below realizes that, for (2) below.

The result.

(2) below realizes (4) below.
(2) below performs it for (1) below.

Result.

(2) below performs (5) below.
(2) below performs it for (1) below.

Result.

The following (1) achieves the following (6).

(1)
Members themselves.

(2)
Superior.

(3)
The person described in (2) above.
The person in (1) above discovers to that person.
The person in (1) above shall be nostalgic for that person.
The person in (1) above takes up with that person.

(4)
The person in (2) above likes the person in (1) above mentally.

(5)
(2) The person in (2) above shall elevate the person in (1) above to a more senior position.

(6)
Higher positions.
Promotion to it.

(First published May 2020)

Sedentary Lifestyle Centered Society. Education in it.

Sedentary lifestyle centered society.
Education in it.
It is to do the following (A) with respect to (B)

(A)

—

(1)
Precedent.
Precedent.
Live accordingly.

(2)
People achieve the following with others around them
Psychological attunement.

Psychological unity.

People realize them on a constant basis.

(3)

People take in the higher-ups.

(3-1)

People are psychologically close to the higher-ups.

(3-1-1)

People are disciplined against the higher-ups.

(3-1-2)

People are psychologically nostalgic for the higher-ups.

(3-2)

Results that the higher-ups like.

People keep putting them out anyway.

—

(B)

To understand them.

To acquire them.

People perform the following (C) by (D) below.

(C)

Such education.

(D)

The following social relations.

Its total mobilization.

—

(1)

Mother and child.

(2)

Master and student.

(3)

Senior.

Juniors.

(4)

Old-timers.

Newcomers.

(5)

Superiors.

Subordinates.

(6)

Land and other production facilities.

Its capital owners.

Its borrowers.

////

Example.

Landlord.

Peasant.

////

Example.

Company Owner.

Employee.

Above (1).

Mother-child relationship.

It is the following.

All of the above social relationships.

Its foundation.

--

(First published May 2020)

Sedentary lifestyle Groups. Sedentary lifestyle networks. A sedentary lifestyle centered society. Its classification.

In a sedentary lifestyle centric society, people's sedentary social relations are classified as follows

(1)The degree to which social relations are opened and closed. If the degree is of the following content.

(1-1) A sedentary group. Its social relations. It is closed. Its domain is limited.

(1-2) Settlement network. Its social relations. It is open. Its domain is not limited.

(2) Blood relations. If that relationship is of the following content.

(2-1)Monogamous. Paternal. Matrilineal. Its social relations are closed to either of the following. Paternal. Maternal.

(2-2) bilinear. Its social relations extend simultaneously to both of the

following Paternal. Maternal.

(3) Degree of relatedness between consanguineous and nonconsanguineous relationships. If the degree is of the following content.

(3-1) Inborn. The degree to which only the blood relationship is important.

(3-2) Acquired. The degree to which a non-consanguineous relationship is as important as a consanguineous relationship.

Example.

Chinese society. Korean society. North Korean society. North Vietnamese society.

It is a kind of society of indigenous sedentary groups.

It is a combination of (1-1), (2-1), and (3-1).

It is a society of patrilineal descent. It is a collection of patrilineal blood groups, each of which is closed to the outside world.

In that society, members of the blood group are treated as insiders and are trusted partners.

In that society, non-blood relatives are treated as outsiders and distrusted.

In that society, each blood group is very large.

In that society, each blood group, without exception, often has a family history that spans more than a thousand years.

Example.

Russian society.

It is a kind of society of antecedently sedentary groups.

It is a combination of (1-1), (2-1) and (3-1).

Their mode of food production is basically wheat and vegetable cultivation, fishing and hunting, and not much nomadic and pastoralism. They are sedentary people.

They are sedentary people, and sedentary groups like the former Mir are the mainstream in their rural areas. Their society in general is collectivist.

Russian blood relationship.

It is a married couple with separate surnames.

It does not cause an acquired change of family name.

It is an inherited sedentary group.

Different inherited sedentary groups. Relationships between their members.

They are short term and temporary.

They are full of mutual distrust.

They do not unite unless forced to do so from the outside.

They are individualistic in that respect.

Russian blood relationship.

Parents can realize the following.

Add their children's surnames, freely choosing any one of their surnames from both of them.

The result.

Their blood relationship is monogamous and free in that respect.

The parents automatically add the father's name, not the mother's, to the end of their children's names.

This makes it socially identifiable who the father of the new child is.

The result.

Their blood relationship will grow to the paternal side, one generation at a time, in a grafting fashion.

Their blood relationship is patrilineal in this respect.

Their society is a kind of society of inherently sedentary groups.

In their companies, short-term employment is the norm.

In their companies, employers operate on a collectivist basis where individuality is not submerged.

In their companies, each employee works in isolation and integrates his or her own achievements in a last-ditch effort.

Their social climate and their corporate climate are female dominated.

They are emotionally driven.

Example.

Japanese society.

It is a kind of society of acquired sedentary groups.

It is a combination of (1-1), (2-1) and (3-2).

It is a society of patrilineal descent. It is a collection of patrilineal blood groups, each of which is closed to the outside world.

In such a society, members of blood relations are treated as insiders and are trusted partners.

In that society, non-blood related members can belong to the same acquired sedentary group.

Members who belong to the same acquired settlement group are treated as insiders and are trusted partners.

In that society, each blood group is not very large.

Each kinship group in the society is not likely to have a family tree spanning thousands of years, except for the top kinship group.

In that society, members of non-blood groups are often closer and more trustworthy to each other than to members of blood groups.

Example.

Thai society in Southeast Asia. Vietnamese society in the South.
It is a kind of inherent sedentary network society.
It is a combination of (1-2), (2-2) and (3-1).
The consanguineous family relationships in that society are bilinear. Its social relations extend simultaneously to both of the following Paternal. Maternal.
In that society, members of the blood family are treated as connection holders and are trusted partners.

(First published September 2021)

Categorization of Sedentary and Exiles in a Sedentary Lifestyle Centered Society

In a sedentary lifestyle centered society, people are classified as sedentary and exiles.

(1) Classification criteria

(1-1) Those who are settled, fixed and less mobile will be treated as sedentary residents.

(1-2) Those who are more settled, less fixed, and more mobile will be treated as exiles.

(2) Relationships with the hierarchy

(2-1) The sedentary people are socially superior.

(2-2) The exiles are on the lower end of the social ladder.

(3) Relationships with “friendly sedentary lifestyle groups

(3-1) The sedentary people are able to settle by joining and belonging to some friendly sedentary lifestyle group.

(3-2) The displaced people are not allowed to join any friendly sedentary lifestyle group and move from one place to another.

(4) Level of Life.

(4-1) The sedentary people are guaranteed a certain level of prosperity and stability of life.

(4-2) The exiles are treated as slaves and disposable as lower class labor providers.

(5) Change in status

(5-1) When the sedentary people are expelled from the “friendly sedentary lifestyle group,” they become exiles.

(5-2) Once people are in the position of exiles, it is difficult for them to return to the position of the sedentary people.

(First published May 2020)

Sedentary lifestyle and research freedom

In the sedentary lifestyle, you have to be an exile to be able to do free research.

In sedentary lifestyle, as long as you are in a sedentary group, mutual synchronization, integration and discovery within the group takes precedence. For this reason, sedentary lifestyle does not allow for free research by sedentary residents.

In sedentary lifestyle, the exiles are spiritually free. But the exiles suffer economically and have no security of life.

In order to do free research in sedentary lifestyle, people have to become rich exiles.

(First published June 2020)

“Intra-group Sedentary life” in a Society Centred on Sedentary Life

With the modernization of society, even with the development of transportation, the sedentary population continues to be essentially settled. Sedentary residents do have some degree of spatial mobile lifestyle in order to pursue convenience in their lives. Sedentary residents continue to join or remain in a state of belonging within a single friendly sedentary lifestyle group. Sedentary residents will continue to maintain their “in-group sedentary lifes”. For the sedentary residents, migration is only temporary. The sedentary residents have a decent place of sedentary lifestyle as their place of return. For the settled, their default is to continue to settle in that sedentary lifestyle.

There are numerous cases of sedentary but temporary migration by sedentary residents. However, this does not mean that sedentary residents have become mobile residents.

(1) Sedentary residents make regular transfers and residential moves within the sedentary population as a result of transfers.

(2) A sedentary person leaves the sedentary group and returns to his or her sedentary group after making spatial transfers through business trips and travel.

Corporate members of the sales profession travel to various other

sedentary groups during the day to conduct sales activities while returning to their own sedentary groups after work.

As a result of the social division of labor, sedentary residents are required to move around in space to some extent. In their lives, sedentary residents have had to interact with other sedentary groups in their work and carry out their work. However, their nature as sedentary dwellers has remained the same.

Sedentary dwellers travel frequently, but in the end, they always and invariably return home to their permanent place of residence. The sedentary lifestyle is a permanent location for the sedentary residents. The sedentary lifestyle group, for example, is the company they work for or the school they go to.

The address of the sedentary lifestyle group is often far from the members' permanent home. The permanent home of the sedentary group is often away from the permanent home of each member of the sedentary group.

Settlers travel daily from their sedentary lives to the address of the sedentary group by commuting to work or school. There they achieve the following.

- (1) Mutual reunion of group members.
- (2) Recurrence of psychological synchronization and unity among group members.

Recently, with the social development of the communication and internet environment, sedentary people have been life away from each other in sedentary to a physical shared access point of a remote sedentary group, via the net, every day, and to restore the status of "in-group sedentary life". For example, they work remotely with the company they work for, the school they attend, through internet interconnection . In this way, each group member feels as if they are settling in close proximity to each other in the same space. It becomes.

Similarly, a sedentary inhabitant appears in anonymous forums on the Internet.

(First published May 2020)

Ejections from friendly sedentary lifestyle groups and the persistence of social discrimination against exiles in a society dominated by sedentary life

In a sedentary lifestyle centered society, friendly sedentary lifestyle groups can be divided into two categories in terms of whether they are evicted or not. The following is a list of the most important things to do.

(1) A type where there is an outcast from a friendly sedentary group. This is seen in societies where the formation of sedentary groups is an acquired taste. Japanese society is a typical example. In such a society, new graduates who have never belonged to any sedentary lifestyle group are recruitment to join the group as a regular member.

In such a group, the continuation of group membership legitimacy becomes arbitrary. Once people become sedentary residents as regular members, they become exiled from the group and become exiles. The condition for expulsion is that a sedentary resident fails to continue the following actions within the sedentary group.

(1-1) synchronization and integration with the surrounding members of the group.

(1-2) Discovery of the group's superiors.

The practice of "murahachi" in Japanese society constitutes an act of expulsion from this group. In this type of society, the sedentary population must remain highly psychologically strained. They have a very strong sense of mental strain and constraint. They have to do everything they can for the sedentary group to avoid being expelled from the sedentary group.

For example, in Japanese family groups, the realization of an acquired sedentary group of married couples with the same surname has taken place, where the bride She joins the group as an acquired taste in a brand new state. However, once the daughter-in-law regularly joins and belongs to the family group as a sedentary group. However, the daughter-in-law has to be liked by her mother-in-law, who occupies a dominant position within that family group. Otherwise, the daughter-in-law is arbitrarily and unilaterally separated from the family group by her mother-in-law. The wife is ostracized from the family group.

(2) The type of people who are not kicked out of a friendly sedentary group. This can be seen in societies where the definition of a sedentary group is inherently determined. A typical example is the Chinese and Korean societies. In such societies, anyone can live permanently in a large kinship group, an inborn sedentary lifestyle group. There is only one condition for its permanent residence.

(1) People are born anew into a group as genetic descendants of the group members.

Females continue to join their original large consanguineous group, even if they marry a male of a different large consanguineous group.

They are psychologically at ease because their status as regular group members is unconditional and permanent . In such a society, the exile of group members is essentially avoided.

The exiles in a sedentary lifestyle centered society are constantly being

evicted from the sedentary group, and the state of affairs persists. They are in a constant state of flux. They have no permanent place of social sedentary lifestyle and their position of existence is in a constant state of flux. A typical example of this is the irregular employees of companies in Japanese society. In this respect, the exiles in this sedentary lifestyle centered society have the same characteristics as the migrant workers in a mobile lifestyle centered society. are similar. However, in a sedentary lifestyle centered society, these exiles are discriminated against and abandoned by society. Their social status is fundamentally lower than that of the sedentary population. They have become social subordinates. On the other hand, the migrant dwellers in the mobile lifestyle centric society have secured a mainstream position in the society. In this regard, the social position of these two groups is very different.

The exiles of a sedentary lifestyle centric society are treated ill and excluded from any sedentary group. They are treated as untrustworthy strangers. Unless they're really good at what they do, it's very difficult for them to get a full membership in a group. It is not easy. In a sedentary lifestyle centered society, it is imperative in life that people continue to secure a social sedentary lifestyle. The exiles are in a state of permanent loss of these social sedentary lifes. They are forced to endure a hard life with an uncertain future.

(First published May 2020)

Sedentary females and sedentary groups

Females in sedentary lifestyle will join and settle in the following sedentary groups.

- (1) Home and family.
- (2) The company where you work.
- (3) A group of students at the school they attend.
- (4) Community (village. Neighborhood association.)
- (5) Parent-Teacher Association (PTA) at your child's school.
- (6) A religious group of one's own faith.

(First published June 2020)

Home and family as a sedentary group

The home is the bastion of the female who is a life investor, globally. Any female who is a life investor can live comfortably at home, live a dividend life from her man.

The family is a type of sedentary group in sedentary lifestyle. For the survival of the family as a sedentary group, it is essential to have someone in the family of one's own. Females in sedentary lifestyle become exiles if they do not have a family.

The hierarchical relationship in the household as a sedentary lifestyle group can be captured, for example, as follows.

(For an acquired formation type of society of a sedentary group.

(1) The mother-in-law

She is the complete and superior person in the household.

She is an old-timer and superior in the household.

She is the superior in female-dominated society and sedentary lifestyle.

(2) The wife

She is both the superior and the subordinate in the household.

She is the newcomer and subordinate in the household.

She is the superior person in female-dominated society and sedentary lifestyle.

(3) Husbands and the father-in-law

They are both the superior and the inferior in the household.

They are the superior in terms of the old-timers in the household.

They are subordinate in terms of female-dominated society and sedentary lifestyle. (Males are the unfit sex for sedentary lifestyle.)

(First published June 2020)

“Sedentary group = Womb” Theory

The sedentary group in a sedentary lifestyle can be seen by people as a womb or mother womb.

Its interior is safe.

Its interior is warm.

Its interior is moderately moist.

The interior is comfortable.

Its interior is narrow.

The interior is limited in the number of people it can accommodate.

Only the chosen ones are allowed to stay inside.

Those who stay inside. The sedentary people in the interior.

They are the upper echelon of society.

(First published September 2021)

Differences between the society of an acquired sedentary group and that of an inherited sedentary group. Possibility of overthrowing the regime.

In the society of an acquired sedentary group, the top position in the government is permanently secure.

Example. Japan.

Why don't the heads of government in societies of acquired sedentary groups fall?

The state of the society as a single acquired corporate sedentary group.

The bloodline of the head of government as its owner.

The unity of ownership.

The non-existence of their rival entities based on them.

Unipolarity of the top in the society.

The absoluteness of intra-group harmony at the top level of society.

These are the things that nip all social rebellions in the bud.

Even if the current head of government is destroyed, only a new, blood-related head of government will take his place.

The revolution in the society will take place with the blood relatives of the regime leaders at the top.

China and Russia are societies of inherently sedentary groups.

In those societies, the top of the society is allowed to be plural and multipolar.

Therefore, in those societies, revolution occurs in the form of overthrowing the top.

Example. Russian Revolution.

(First published September 2021)

How to interact with an acquired sedentary group society.

How to deal with an acquired sedentary group society.

A manual for dealing with acquired sedentary group societies.

Advice for other societies, outside of the acquired sedentary group society.

Example.

Japanese society.

The dominance of females in the population.

People should not rebel against their superiors.

People should be submissive to their superiors.

People's tyrannical rule over subordinates.

The realization of harmony within the society.

A very strong social orientation toward this.

The mutual control among people to achieve this.

The mutual control among people to achieve this, not only among blood relatives, but also among non-blood relatives.

The result.

A strong monolithic structure within the society.

A strong unity within the society.

The society as a whole will never rebel against the top level of the society.

The domination of the society by the external society. The know-how.

The top level of the society.

Example. Japanese society. The emperor's family.

Once you control that top-level person, you can easily control the whole society automatically, like dominoes falling.

If you control the highest person, the whole society will never rebel against you.

If you control the highest person forever, the whole society will never rebel against you.

If you control the highest person forever, you can control the whole society forever.

Example.

Japan in its current state.

The US is on top of the Japanese emperor.
The Japanese have never defeated the emperor by themselves.
Therefore, the Japanese people will never be able to get rid of the US by themselves in the future.
As long as the U.S. wants it, the U.S. domination of Japan will continue forever.

(First published in February 2022.)

Sedentary lifestyle. Female-dominated society. Attendance or presence. Absence and detachment. The social significance of these.

Meetings and gatherings of permanent residents.
A meeting or gathering of people from a female-dominated society.

An attendee who gets excited by bad-mouthing an absent person.
A meeting or gathering of people from a female-dominated society.
It is as follows
The social prohibition of absence from meetings and gatherings.
Avoidance of absences at meetings and gatherings.
Social encouragement of it.

Attendees getting excited by bad-mouthing those who are not present.
A person in a meeting or gathering who gets excited by bad-mouthing the absent person, thereby creating unity among the people in the meeting or gathering.
It is as follows.
The social prohibition of leaving one's seat at a meeting or gathering.
The complete avoidance of leaving one's seat at a meeting or gathering.
Its social encouragement.

Absence.
Absence.
They are independent actions.
They are escapist behavior.
They destroy the behavioral unity of people.
They are socially prohibited or socially discouraged.
Example.
Taking leave in a corporate settlement group.
Tardiness in corporate settlement groups.

They correspond to spatial and temporal absences and detachments.
Social prohibition or social disapproval of those behaviors.

Withdrawal from a meeting or gathering.
Simultaneous leave in a corporate settlement group.
It must be taken by everyone at the same time.
It must be authorized by a higher authority.

The need to be present and in attendance, to the maximum extent possible, continuously, infinitely, and forever.
Mutual restraint in time, in space, incessantly, endlessly, permanently.
The individual must escape from these conditions.
The impossibility of realizing them, in time and space, incessantly, infinitely, permanently.
Idealization of the state.

Exploitation of the lower by the higher.
Domestication of the lower by the higher.
Tyrannical domination by a superior over a subordinate.
The display of superiority, bullying, and abuse of subordinates by superiors.
Active sympathy and discovery of these acts by the surrounding subordinates.
The continuation of these actions in time and space, incessantly, endlessly, and forever.
The subordinate's escape from those states.
The subordinate's escape from those states.
The impossibility of its realization in time, in space, incessantly, infinitely, permanently.
Justification of this.
Idealization of that.

The above rule.
The ideal of the above.
It is the content of the following.
The rules of sedentary lifestyle.
The rules of sedentary lifestyle.
The ideal of sedentary lifestyle.
The ideal of the permanent residents.
The ideal of a female-dominated society.
The ideal of females.

Social groups in a female-dominated society.
Sedentary groups in sedentary lifestyle.
They correspond to the female womb.

(First published in February, 2022.)

Principle of intra-group harmony in sedentary groups. The strength of social criticism of those who violate it.

The principle of intra-group harmony in sedentary groups.

In-group dissenters and in-group resisters who disrupt it.

Therefore, in-group dissenters and in-group resisters are criticized by the majority of people who value in-group harmony at the level of the whole group.

Example. The Japanese opposition party.

The opposition in Japan criticizes the policies of the ruling party and government agencies, which are the existing social majority.

In doing so, the Japanese opposition destroys intra-group harmony at the national level.

Therefore, the Japanese opposition parties are criticized by the majority of people who value the realization and maintenance of national harmony.

(First published September 2021)

Ideas specific to sedentary lifestyle. They emphasize intra-group harmony.

The idea of nothingness in Zen studies.

Align yourself with your surroundings.

Immerse yourself in your surroundings.

Harmonize yourself with your surroundings.

Do not assert yourself against your surroundings.

Make your own existence in the surrounding environment as insignificant as possible.

The Kyoto School of philosophical thought.

D.T. Suzuki.

Black and white conflict is not good.

Eliminate black-and-white conflicts and unify the two.

Kitaro Nishida.

You are the one who insists on black and white.
Change it so that you do not insist on black and white.
By doing so, make yourself a being that protects harmony.

These are the ideas inherent in sedentary lifestyle, which emphasize intra-group harmony.
At the same time, they are ideas specific to a female-dominated society that emphasizes harmony within the group.

(First published September 2021)

The interrelationship of mobile and sedentary lifestyle.

Computer simulation of a sedentary lifestyle and mobile lifestyle centered society

A sedentary lifestyle centered society can be represented by liquid molecular motion.

A mobile lifestyle centered society can be represented by gas-molecular motion.

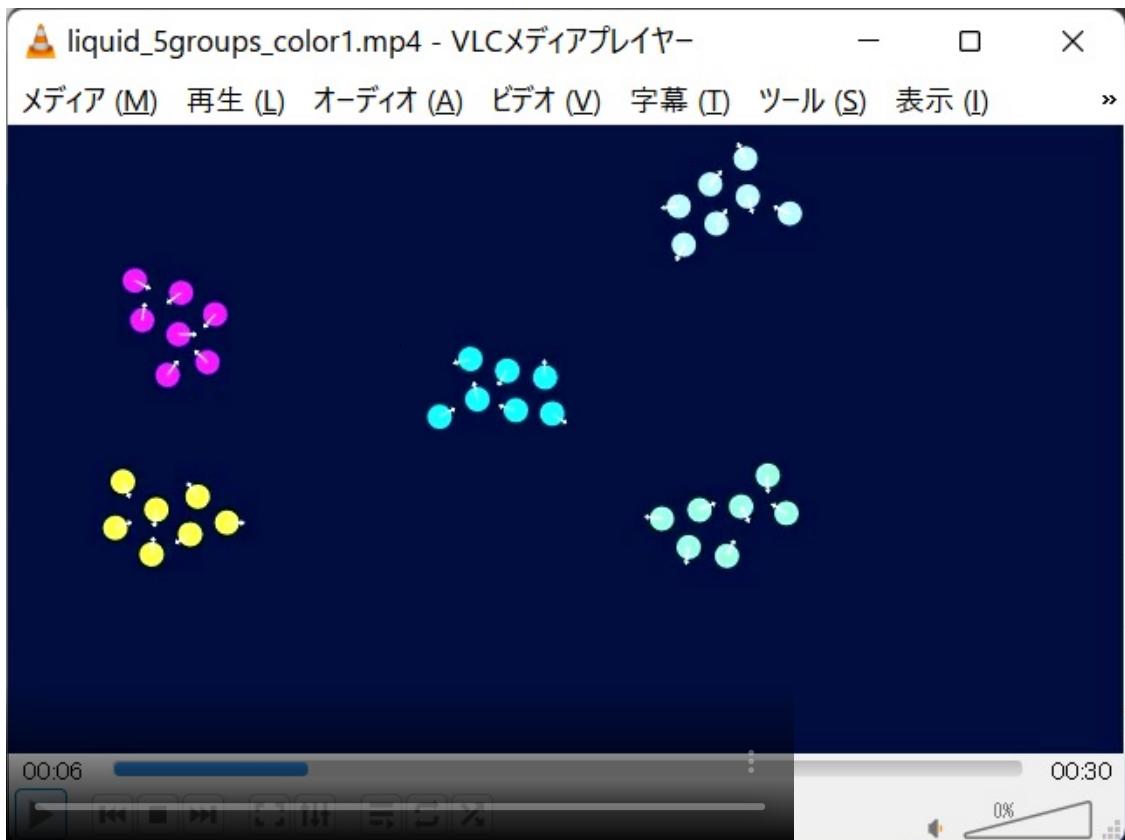
(Introduction) For videos of molecular motion in liquids (sedentary life) and gases (mobile life).

Simulation video (1). Gas molecular motion. Dry sensation. Sperm behavior. Male behavior. Paternal behavior. Mobile lifestyle. Food security behavior in arid regions. Nomadic and pastoral life.

Individualism. Liberalism. Non-harmonism. Progressiveness.. Examples of regions. Western Europe. North America. Middle East. Mongolia.



Simulation video (2). Liquid molecular motion. Wet sensation. Oocyte behavior. Female behavior. Maternal behavior. Sedentary lifestyle. Food security behavior in wet areas. Agricultural life. Collectivism. Anti-liberalism. Harmonism. Backwardness. Examples of regions. China. Korea. Japan. Russia.



See the following book by the author

“Gases and liquids. Classification of behavior and society. Applications to living things and humans.”

A sedentary lifestyle centered society can be represented by liquid molecular movements. Each liquid molecule corresponds to an individual.

Each individual continues to do the following

- (1) Each individual belongs to a group by consolidating his or her location in one place and forming a group.
- (2) Each individual settles inside the population and does not move.

(3) Each individual should be attentive to group members to avoid being left out of the group.

(4) Each individual attempts to enter the center of the group.

A mobile lifestyle centered society can be expressed in terms of gas-molecular motion. Each gas molecule corresponds to an individual.

Each molecule continues to do the following

- (1) Each individual becomes crudely discrete and disjointed.

(2) Each individual will be open and randomly accessible.

(3) Each individual is independent and self-reliant from its surroundings and moves in various directions at its own discretion.

- (4) Each individual moves at high speed.
- (5) Each individual moves into uncharted territory.

(First published May 2020)

Mobile lifestyle, sedentary lifestyle and “temporary assembly”, “Intra-group sedentary life”.

In mobile lifestyle, people act individually, discretely and independently of each other. People have some task in their lives that needs to be done by a group of people. Then they gather in a temporary assembly, which is a temporary gathering of people in the same place. For example, they work together in a production facility, such as a car, to earn some temporary money. This is the case. Or when people engage in political debate on the floor of the House. There, individuals trust each other and strangers. As a means of doing so, “contracts” are emphasized.

On the other hand, there is an aspect of mobile lifestyle where people continue to live a “sedentary life”. That is, people continue to live in an “in-group sedentary life” in a kinship group. A kinship group is a group of hereditary descendants who are connected to each other by a strong sense of kinship. There is a strong sense of camaraderie and mutual support among people. Kinship groups are seen by people as “sedentary groups” that have been inhabited by their ancestors for generations. People continue to settle in their own kinship groups while life on the move.

The occurrence of “in-group sedentary life” to a blood group is common to both mobile and sedentary lifestyle.

In sedentary lifestyle, people engage in “in-group sedentary life” as a common practice, even among non-blood relatives.

On the other hand, even in sedentary lifestyle, there is a “temporary gathering” of people who are not related to each other. It is, for example, when two exiles are temporarily placed in the same workplace by an agency that arranges temporary jobs for them. It is a case of gathering together. Alternatively, it is a case where different audiences are temporarily gathered at the same concert venue. Here, the audience members are, for example, sedentary residents who have come out from unrelated sedentary groups .

(First published June 2020)

The need to break down vested interests. The problems faced by sedentary groups.

In a human society, it is necessary to realize the following

- (1) Preventing the decline of society and maintaining its vitality.
- (2) Breaking down the fixedness of society.
- (3) Ensuring social mobile lifestyle.
- (3) Helping the vulnerable in society.

In order to do that, we need to create the following

A social mechanism that always allows for the following to happen.
A shift between the socially powerful and the socially vulnerable.

This will allow for the following

- (1) If people's social status is incompetent, they will fall.
- (2) People's social status will rise if they are competent.

In order to achieve this, the following must be achieved

- (1) Prohibition of the occupation of vested interests.
- (1-1) The liberation of vested interests. Its redistribution.
- (1-2) Its regularization.
- (1-3) Its institutionalization.

Vested interests accumulate in sedentary groups.

Sedentary populations exist in both mobile and sedentary lifestyle.

There is an aspect of people's continued 'sedentary life'. This occurs not only in the sedentary lifestyle, but also in the mobile lifestyle.

It is an "in-group sedentary life" by people to a kinship group.

A blood group is a strongly related group of people connected to each other by genetic descent. There is a strong sense of camaraderie and mutual support among people. Kinship groups are seen by people as "sedentary groups" that have been inhabited by their ancestors for generations. People continue to settle in their own kinship groups while life on the move.

Sedentary lifestyle groups can be classified as follows. There, the accumulation and maintenance of vested interests occurs.

- (1) Blood relationship. Family. Family. For example, a royal family.
- (2) Geographical relationships. For example, the wealthy. They have a vested interest. They have exclusive life quarters.

(3) Companies. For example, a Japanese company. The employment of employees there for life.

People take issue with what follows. But they are not, in fact, the essence of the problem of vested interests. They are a distraction.

(1) Free competition. It is a necessity for society.

(1-1) That's a trigger for the following.

The creation of a vested interest in those who win and succeed in the competition.

That is indeed a problem.

(1-2) But that's the start of a new innovation in terms of ideas.

It is, in fact, an opportunity to break down vested interests.

(2) Market Economy. It is a necessity for society.

People want to live a good life. In order to achieve this, it is necessary to Goods and information that people like. Free access to them. This is made possible by a market economy.

People in female-dominated societies are hostile to the above content.

They like control and control. But this leads to a decline in the quality of society. It is no good.

The essence of the problem of vested interests is, in fact, the following.

(1) Wealth acquired by people in free competition. They are handed down within a sedentary group, such as blood relatives, in a closed, exclusive manner.

(2) The permanent division of those who cannot be included in such a powerful sedentary group.

(2-1) Limitation of members of the leading sedentary groups. Its intergenerational transmission.

(2-2) The emergence of upper-class groups and their maintenance. The intergenerational transmission of the status of the upper class and aristocracy.

(3) So that the disparity in people's life standards is fixed across generations.

Underlying them, the fundamental nature of the problem is the following.

(1) Femininity. A female disposition to retain her vested interests.

Breaking down the 'femininity' is essential to breaking down vested interests.

Sedentary lifestyle and sedentary groups are, by their nature, female-dominated.

Their troublesome nature is as follows. They need to be broken down.

(1-1) Emphasis on self-preservation. People use vested interests as a tool for self-preservation.

(1-2) Emphasis on self-centeredness.

(1-2-1) Emphasis on having privilege. People prefer aristocracy.

(1-2-2) Emphasis on looking good. People dislike the following.

Suppose they have lost their vested interests. Then the following state of affairs will occur between them.

(A) Decline in status. (B) A decline in fame. (C) A decrease in the degree of attention from everyone.

(1-3) Emphasis on exclusivity. People are oriented to the following.

The monopoly of a vested interest within a group.

(1-4) Emphasis on the status quo. People want to maintain the status quo, a status quo in which they have a vested interest. People are averse to change.

(2) Intergenerational transmission of the genes of the competent person.

In blood-sedentary groups, the competent inherit competence from one generation to the next.

The competent do so, and thus maintain their vested monopoly on vested interests for as long as they can. For example, high social status.

The issue of vested interests is a question of the competent and the incompetent. It can be viewed as follows.

(3-1-1) Competent people in the upper class. The intergenerational transmission of that competence. As long as they are useful to society, that's it, no problem.

(3-1-2) Incompetent in the upstream population. Their retention in the upstream population. That is a big problem. There is a social need for a system to bring down the incompetents of the upstream group to the bottom.

(3-2-1) Ensure that the competent people in the downstream groups can go up. It is socially important. There, it is important to have a mechanism to evaluate their practical competence.

(3-2-2) Let the incompetents of the downstream group live somehow through the use of social welfare.

(First published July 2020)

**Highly anxious groups, highly anxious societies
and sedentary dwellers. Weakly anxious groups,**

weakly anxious societies and mobile dwellers.

A group made up of highly anxious members. It can be called a highly anxious group. It strives for safety. It feels insecure if it is not highly secure, and is quick to issue naysayers to the progress of its business and other activities.

A group of highly anxious people. It is a sedentary group. It is a female-dominated group.

A society of intense anxiety. It is a sedentary lifestyle centered society. It is a female-dominated society. Example. China, Japan and Korea. Russia.

A group consisting of members with weak anxiety. It can be called a weak anxiety group. It pursues risk. It does not feel insecure, even if it is unsafe, and it gives the OK to proceed with projects and other things.

A weakly anxious group. It's a mobile group. It's a male-dominated population.

A society of weak anxiety. It is a mobile lifestyle-centered society. It is a male-dominated society. Example. Western countries.

(First published November 2020)

Harmonized groups, harmonized societies and sedentary dwellers. Non-harmonized groups, non-harmonized societies and mobile dwellers.

Harmony. Its meaning. It is, dictionary-wise, the following. (Source site. Dictionary of the Meaning of Words. (Japanese site.)

- (1) Do not feel disjointed. It should not feel disjointed. Not to be broken.
- (2) No contradictions or conflicts. Getting along with each other.
- (3) No bias. Balanced.
- (4) Not too much of an assertion of individuality. Be in line with the same.

A group that values harmony. It can be called a harmonious group.

A harmonious group. It is a sedentary lifestyle group. It's a female-dominated group. It is a liquid molecular motion pattern.

A society of harmonious groups can be called a harmonious society. It emphasizes harmony in overall behavior. The society avoids disagreement. The society ostracizes harmonically disruptive members of

the society. Example. A society centered on sedentary lifestyle. A female-dominated society. China, Japan and Korea. Russia.

In a harmonious group or harmonious society, public debates that divide opinion do not work. In that society, parliamentary democracy does not work. All over the world, that is the tendency.

Only non-harmonized groups can function in an open debate that divides opinion. Parliamentary democracy only works in non-harmonized groups. A non-harmonious group. It is a mobile group. It's a male-dominated group. It is a gaseous molecular motion pattern.

A society of non-harmonious groups can be called a non-harmonious society. The society does not value harmony in its overall behavior. The society tolerates disagreement. The society is dominated by members who do not value harmony. Example. Western countries.

Harmonious groups and harmonious societies. In general, in a group or society, critics and opponents lead to disagreements among the members. It disrupts the harmony of the group or society. Therefore, critics and opponents are disliked and erased from harmonious groups and harmonious societies. In a harmonious society, an opposition party that criticizes the ruling party is likely to be in an all-time minority in parliament. Or, in a harmonious society, a state of unanimous majoritarianism is likely to emerge in the parliament. In a harmonious society, it is easy to create a one-party dictatorship that is uninhabitable by opponents and critics. Also, in a harmonious society, trade unions have little power. Trade unions have the propensity to criticize the ownership and management in a company and try to divide labor and management. It is socially disliked as it disturbs the harmony within the enterprise. Trade unions cannot have power in enterprises.

(First published November 2020)

Harmonized Groups and Outliers. Sedentary societies and outliers.

A harmonious group is a group that idealizes mutual unity, synchronization, cooperation, and harmony.

A sedentary group or a sedentary living society is a harmonious group. The achievement and maintenance of harmony is the supreme imperative of a sedentary living society.

The gender that seeks to form and maintain a harmonious group. It is the females. They are the rulers of the harmonic group.

A congenital settlement group is a group of people related by blood to form and maintain a harmonious group. For example, China and Korea. An acquired settlement group is a group of people who are not related to each other by blood and who seek to form and maintain a harmonious group. For example, Japan.

In a harmonious group, a mood-maker is used heavily to promote overall harmony.

In a harmonic group, an outlier is a nuisance, disturbing the overall harmony. It is an object of exclusion for the harmonic group.

The liquid-molecular motion pattern falls into the harmonic group. The gas-molecular motion pattern is an outlier group.

Outlier members. It is the following people. An alien. Disabled. Those with different abilities. Those of different races.

Outlier members. It is the following people

People who are too fast. Too slow. People with different movement patterns. Unauthorized. People who cannot keep up with the movement of a harmonic group.

Efforts to harmonize outliers into harmonic values. Assimilation efforts. Harmonic group side. The outlier side. Both of these efforts. But it fails.

Disciplinary action taken by a harmonized group against an outlier member. It is as follows.

(1) The constant coercion of assimilation. Discipline. Disciplining. Corporal punishment. Bullying.

(2) Banishment of outliers. Ejection of villages. Forcing people to become exiles.

(3) Outlier elimination. Elimination of outliers. Forcing an outlier member to commit suicide.

Outliers have a unique personality. Outliers are unique. Outliers are often competent. Outliers are often beneficial when used well. Outliers can be innovators.

An outlier quarantine group that gathers only outlier members and allows each of them to move freely and on their own. It is like an outlier isolation farm. That is inherently necessary for a society that operates in a harmonious group.

The outlier member groups need to be extraterritorialized. It is imperative to utilize the talents of outlier members.

The problem of harmonious group members being jealous of outlier members. It is deeply rooted. Harmonious group members are likely to

have the following feelings and arguments. ‘Don’t give outlier members special treatment! Don’t make the outlier members feel good about themselves! Don’t make it easy on the outlier members! Outlier members are a collective blight! Outlier members are the garbage of society! Extraterritorialization of outlier member groups is, therefore, difficult.

A problem where the outlier members themselves have the idea of idealizing a harmonious group. It is inborn or acquired and follows the members around. It is difficult to solve.

A society of mobile dwellers who are all outliers. A society of mobile dwellers, all of whom are unique. A mobile dweller society is an outlier group. For example, the United States.

Sex to form and maintain an outlier group. It is men. They are the rulers of the outlier group.

A society of mobile consumers that encourages outliers. It seeks the intense individuality of its members. It is the foundation of democracy. A mobile dweller’s society that excludes the pursuit of harmony. This is the opposite of a sedentary society.

A harmonious group in a mobile society. It is a race.

A sedentary lifestyle society that glorifies a mobile lifestyle society in public.

The mobile lifestyle society was, at one time, the world standard. It was powerful. Some of the sedentary societies outwardly pander to and follow it. Japan, for example, admires the United States. But inwardly, the sedentary community cannot tolerate it at all. They continue to idealize a harmonious group. The settlers continue to take a hard line at the outliers. There, the outliers are forced to live a hard life. This problem will not be solved.

(First published November 2020)

The interrelationship between the dimensions of mobile and sedentary lifestyle and the dimensions of individual and collective life

It is better to separate the following two dimensions separately in the analysis of organisms and the human way of life.

- (1) Dimensions of mobile and sedentary lifestyle.
- (2) Dimensions of individual and collective life.

The combination of these analytical dimensions allows us to make the following contrast.

(1) Contrast between group and individual mobile lifestyle.

Mass mobile lifestyle, for example, is a large flock of grasshoppers or a flock of mobile birds with the ability to live in flight. On the other hand, the movement of invading troops by people who do not have the ability to live in flight and who live exclusively on the ground is seemingly It appears to be a collective mobile lifestyle. But they cannot live on their own in a self-sustaining way. They are constantly dependent for their lives on supply from the rear.

Personal mobile lifestyle, for example, is a human nomadic pastoralist who does not have the ability to live in flight and lives exclusively on the ground Life.

(2) Group and individual sedentary lifestyle.

Collective sedentary lifestyle, for example, is a sedentary lifestyle based on the formation of close knit groups of human agrarians in villages.

Individual sedentary lifestyle, for example, are those who are doing social withdrawal in a sedentary lifestyle centered society.

The author applied this to the genetic sex differences between males and females and the genetic ability differences based on them.

(1) Current state of evolution

(1-1) Males are evolving in a way that is both personal and mobile in terms of life.

(1-2) Females are evolving in a way that is both collective and sedentary in terms of life.

(2) Environmental conditions that give them an advantage.

(2-1) Males have an advantage in environments where both individuality and mobile lifestyle in terms of life are aligned.

(2-2) For females, they have the advantage in an environment where both collectivity and sedentariness in life are aligned.

In the life of a ground-based or ground-only creature without the ability to live a flight life.

(1) Good compatibility between group and sedentary lifestyle.

(2) Individual life and mobile lifestyle are compatible.

Human life is of this type.

The realization of a collective mobile lifestyle is difficult for an organism to achieve if it cannot fly, like insects and birds.

(First published May 2020)

Scope of work and how to do it in sedentary and mobile life

The scope of the work of the friendly sedentary lifestyle groups and the way they do it can be divided into two categories.

(1) Generalists. They do and can do whatever new work arises from time to time, with non-limited content. They jump on anything that comes along at the time. For example, in Japanese society, they are clerks in central ministries, clerks in corporations, handymen as a profession.

(2) Specialists. They limit themselves to a specific task and try to master it. They do not keep up with the times and continue to follow a certain path. In Japan, for example, they are technicians in central ministries, academics in universities, and craftsmen as a profession.

In the real, sedentary lifestyle centered society, this generalist and specialist are in a constant struggle for power in the world. Both existences are traditional and not new in sedentary lifestyle.

The above classifications are not consistent with the membership and job-type job classifications in mobile lifestyle. In a sedentary group, specialists are regular members of the group and move with a limited job description.

Generalists and specialists exist in parallel in both the mobile and sedentary lifestyle. The mobile lifestyle forces them to adapt their environment to the new place they enter each time. This produces two strong, simultaneous tendencies for people in the mobile lifestyle, as follows.

(1) Generalist. They can adapt to whatever comes their way at any given time.

(2) Specialist. They move with individualism, on an individual basis, to improve their professional skills for environmental adaptation.

In a sedentary lifestyle centered society like Japan today, people confuse specialists with individualism.

(First published May 2020)

Degree of mobile lifestyle, sedentary lifestyle and territorial expansion.

In mobile lifestyle, expansion and contraction of life areas and territories occur. That expansion and contraction is fast and dynamic. It is like a balloon of air expanding all at once.

Sedentary lifestyle does not cause much expansion of life areas and territories.

(First published June 2020)

Sedentary lifestyle, mobile lifestyle and the advantages of life conditions.

The sedentary lifestyle is better, more advantageous, and more blessed in terms of life conditions than the mobile lifestyle.

The life conditions are harsher and less favorable for mobile lifestyle than for sedentary lifestyle.

This is the same way that females are better off than males in terms of survival conditions.

(First published June 2020)

Discrimination against the exiles and sedentary people.

Discrimination against the exiles by the established residents. Its elimination is irrational. It will never go away. The reason for this is that we are gravity-dependent people who cannot fly. Gravity-dependent people try to create territories and occupy themselves on land or at sea.

The territoriality of human beings is a constant source of this discrimination. Humans want to be sedentary people. In humans, the sedentary dwellers are dominant. The migratory dwellers are unable to settle in the environment in which they live. So they have no choice but to migrate constantly and regularly. A typical example is the migratory bird. Migratory people try desperately to justify their precarious lives by making the following appeal ‘I’m a competent job changer!’

There are also people who live on the move in the long term, but settle temporarily for some period of time. They are relatively sedentary people. They look down on and discriminate against those who cannot be settled, calling them exiles. Those who cannot be settled. It is the people who have lost their territories. They are the ones who have lost their territories for generations.

This is typical of the discrimination against the Jews of the West and the Kurds of Turkey, who are a wandering people, unable to hold a sedentary territory.

The productivity of the land's food. Ease of access to food. Ease of access to fresh water. Ease of replenishment. Resistance to being washed away in floods. For these, sedentary people have an advantage and an advantage.

The sedentary inhabitants of the scrawny land, hard to get water or easily swept away by floods. They are easy to become exiles and subject to condescension.

The migratory dwellers, like the Mongolian horsemen, will largely abandon their sedentary nature, lose their attachment to the land, and become high-performance exiles, able to move fast. They would then feel superior to the sedentary dwellers in terms of mobility. They will create a great big, wide country on a grand scale. They aggressively invade their surroundings. They will thus bring the sedentary population under their military control. They look down on the sedentary inhabitants, who are mainly farming on the ground. It is discrimination against the sedentary people by the exiles. Nevertheless, they still have the same territorial problems of cavalry feeding grounds as the sedentary peoples.

The sedentary residents of a sedentary lifestyle centered society try to create a sedentary group and get them to join it. The sedentary people also try to be good friends among them. They are closed and exclusive. They are wary of people from the outside, calling them travellers and exiles, and will not let them in. Among the travelers there are sedentary and exiles. The sedentary traveler has his own sedentary group, from which he moves temporarily and then returns to his original sedentary group. They are somewhat trusted socially during their travels. An exile traveler does not have a sedentary group to begin with. They are not trusted socially at all. People in exile who do not have a sedentary group of people. They are not a part of the community.

This is typical of the discrimination against non-regular workers in Japan.

(First published November 2020)

How to modify a sedentary lifestyle to a mobile lifestyle. How to modify the mobile lifestyle to a sedentary lifestyle.

People modify their sedentary lifestyle to a mobile lifestyle, making their agrarian lifestyle a nomadic or pastoral lifestyle.

For this reason, people should stop eating a diet based on plant cultivation and adopt a diet that utilizes livestock.

The measures are as follows.

(1) People will consider ways to make livestock grazing and cattle grazing possible on a large scale in the current natural environment of the land.

(1-1) People research and develop new types of grasses by applying genetic engineering techniques.

(1-2) People will experimentally introduce various new types of grasses to the land where they currently live.

(1-3) People will increase the types of grasses that will greatly improve the yield.

(2-1) People will add new types of animals other than their current livestock that will be domesticated.

(2-2) People will eat meat and dairy products from various types of livestock.

People can modify their mobile lifestyle to a sedentary lifestyle, from a nomadic or herding lifestyle to an agrarian lifestyle.

For this reason, people should stop eating a nomadic and pastoralist-based diet and adopt a plant-growing-based diet.

The measures are as follows.

(1) People will think of ways to greatly increase the yield of plant cultivation on their current land.

(1-1) People will research and develop new types of plants by applying genetic engineering techniques.

(1-2) People will experimentally introduce various new types of crops to the land where they currently live.

(1-3) People will increase the types of crops that will greatly improve their yields.

(2) People will eat grains from the present livestock feed directly by humans instead of turning them over to livestock.

(2-1) People will devise ways to prepare grains so as to make their food more delicious.

(2-2) People breed grains so that they can make them more delicious.

(First published May 2020)

Bottle-type society. Air-conditioning-type society.

Sedentary lifestyle. Female-dominated society. Sedentary groups.

It can be described as follows.

A bottle. The container of the bottle.

It is a closed existence to the outside world.

Bottle-type society.

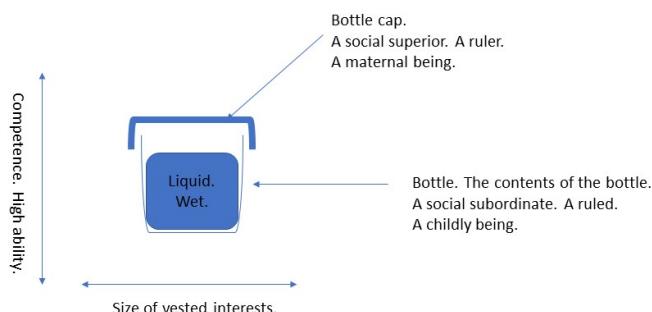
A superior or ruler in that society. Motherly existence.

It can be expressed as follows.

Bottle cap. The topmost being in the bottle. The one who fastens the bottle. The existence that closes the bottle. The presence that occupies the bottle.

Social relations of the contents of the bottle. Liquid. Wetness.

Harmonism.



The structure of bottle-type society.

Bottle-type society. Its classification.

////

(1)

Single-tier bottle society.

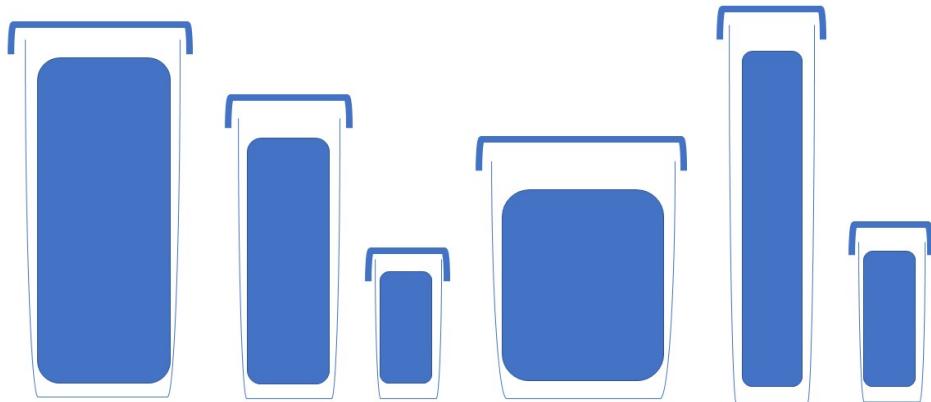
A society in which the bottles, one above and one below the other, are side by side, competing with each other for supremacy in terms of height and width.

The height. It is competence.

Its breadth. It is the size of vested interests.

Example. China and Korea. Society of indigenous sedentary groups.

Each bottle corresponds to a blood group.



Single-layer bottle-type society.

//

(2)

Multi-bottle society.

A society in which each bottle, or each bottle cap, is embedded in multiple, multilayered layers under and inside a single, uppermost, outermost bottle.

A society in which each bottle competes with each other for supremacy in terms of height and width within its own uppermost bottle.

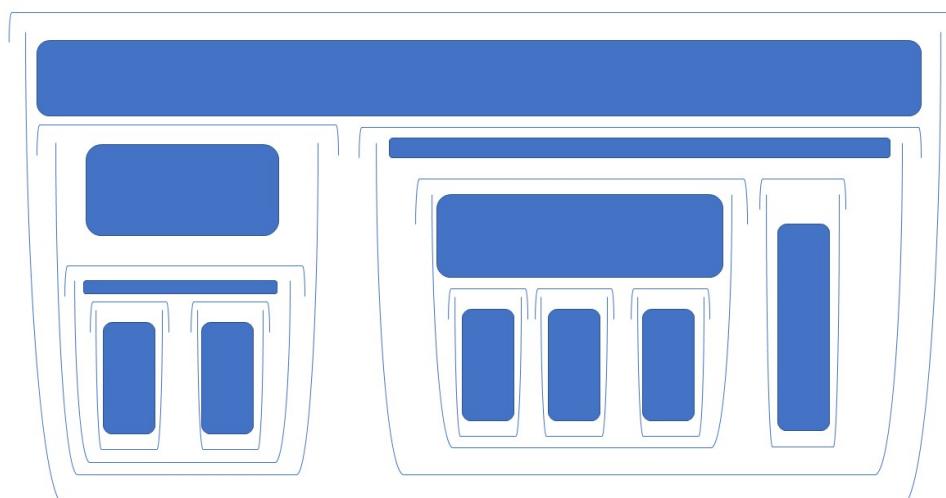
That height. It is competence.

Its breadth. It is the size of the vested interest.

Example. Japan. Society of acquired sedentary groups.

The top layer of bottles corresponds to the Japanese emperor's family.

Each bottle is acquired and generated on the fly, as appropriate.



Multiple-layer bottle-type society.

////

Mobile lifestyle. A male-dominated society.

It can be described as follows.

An air conditioner.

It is an open existence to the outside world.

Air-conditioning-type society.

A superior or dominant figure in the society. A fatherly figure.

It can be expressed as follows.

The air blowing part of an air conditioner. The influence of the blown air diffused over a wide area.

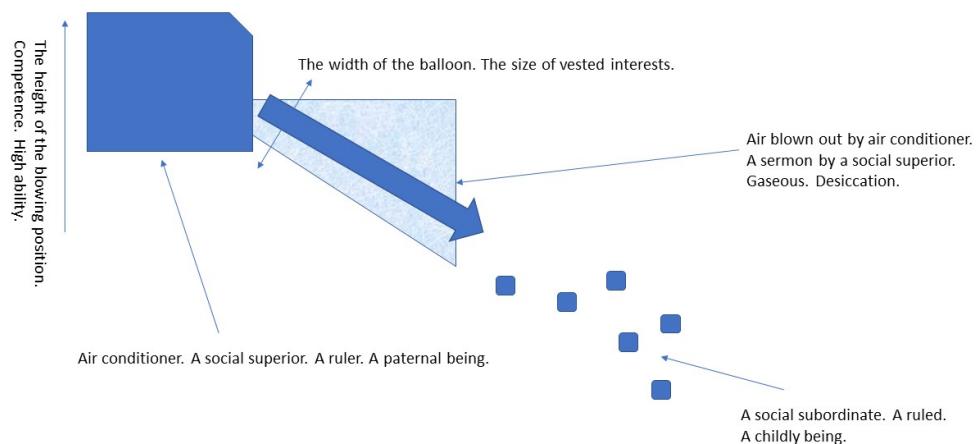
The height of its position. It is competence.

The width of it. It is the size of the vested interest.

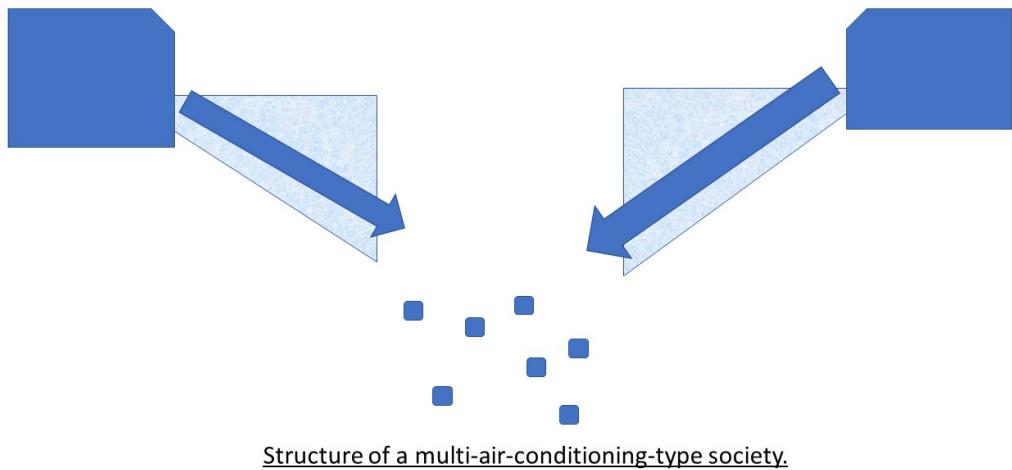
Multiple air conditioners compete with each other for supremacy in an attempt to gain universality.

The social relations of air conditioning air. Gaseous. Dryness.

Individualism. Liberalism.



Structure of air-conditioning-type society.



(First published January 2022.)

Mobile lifestyle, sedentary lifestyle and sex differences between males and females.

Sex differences in the degree of adaptation to mobile and sedentary life

(1) Male dominance

(1-1) Mobile lifestyle is male-dominated in terms of genetic and psychological structure. A mobile lifestyle centered society is a male-dominated society.

(1-2) The father is the core of a mobile lifestyle centered society. He is the producer and ruler of the society.

(2) Female dominance

(2-1) Sedentary lifestyle is female-dominated in terms of genetic and psychological structure. A sedentary lifestyle centred society becomes a female-dominated society.

(2-2) The mother is the core of a sedentary lifestyle centered society. She

is the producer and ruler of the society.

(First published May 2020)

Basic links between masculinity and femininity and mobile and sedentary lifestyle as a result of differences in the movements of both sperm and eggs.

In analyzing sex differences between males and females, it is fundamentally important to focus on the following perspectives.

1. perspectives to be taken on masculinity and femininity

(1) Masculinity (the nature of abandonment. The nature of self-expansion.)) as a genetic spermatogenic property.

(2) Femininity (Self-preserving nature. Self-centered nature.)) as a hereditary, oviparous quality.

2. perspectives to be taken on male and female dominance in society

(1) Male side

(1-1) A perspective that elucidates the conditions under which males become socially dominant.

(1-2) A perspective that elucidates the conditions under which masculinity as an inherited spermatic property becomes essential in life.

(2) Female side

(2-1) A perspective that elucidates the conditions under which females become socially dominant.

(2-2) A perspective that elucidates the conditions under which femininity as an inherited ovine property becomes essential in life.

3. perspectives to be taken on the relationship between mobile and sedentary lifestyle and sex differences

(1) The perspective of the male sperm as a constantly moving, mobile person.

(2) The perspective of a female egg as a sedentary lifer, perched in one place and not moving.

4. perspectives to be taken on the relationship between mobile and sedentary lifestyle and male and female dominance

(1) A mobile lifestyle dominated society in which the environment requires humans to live a mobile lifestyle (nomadic and pastoralist) in order to adapt to the environment is one in which reproductive and environmental factors are considered. It is compatible with males who have the sperm of the mobile lifestyle in terms of their sperm. A mobile lifestyle centered society will be a male-dominated, male-dominated

society.

(2) A sedentary lifestyle centered society in which the environment requires humans to live a sedentary lifestyle (agriculture) in terms of environmental adaptation is a reproductive. It is compatible with females who have the eggs of a sedentary lifestyle person. A sedentary lifestyle centered society will be a female-dominated, female-dominated society.

(First published May 2020)

Sedentary lifestyle, mobile lifestyle and its suitability aspects. Sex Differences.

The sedentary lifestyle is for females. Females are the ones who make the sedentary lifestyle a reality. Females are the ones who are capable of switching and transforming human societies for a sedentary lifestyle. Females are the driving force, the tools to help people adjust to a sedentary lifestyle.

Females are the driving force and tools for people to adapt to a sedentary lifestyle.

(1) In life, people perpetuate the validity of a precedent once gained.
People do not need to be challenged.

This is femininity. (Self-preserving nature.)

Females don't do anything other than set a precedent. Females do not like challenges.

(2) In life, people need to live permanently in a sedentary group.

This is femininity. (Self-preservation.)

Females prefer to belong to some group to secure themselves.

(3) In life, people need to maintain a state of mutual harmony and rapport within a sedentary group.

This is femininity. (Self-preservation.)

Females prefer to be in tune with each other, united and disciplined.

The mobile lifestyle is for men. Males are the ones who realize the mobile lifestyle. Males are capable of switching and remodeling human society for the mobile lifestyle. Males are the driving force and tools for adapting people to a mobile lifestyle.

(1) In life, people need to keep moving into new places. Each time they need to be challenged.

This is the male-dominated nature. (The nature of abandonment.)
Males like to do things that are unprecedented and dangerous.

(2) In life, people need individual action. Individual freedom and independence are necessary.

This is the male-dominated nature. (The nature of abandonment. Self-expanding nature.)

Males like to move with individualism and liberty.

(3) In life, people find it easier to expand their sphere of life.

This is masculinity. (Self-expansion.)

Males like to expand their territory greatly.

(First published June 2020)

The coercion of life behaviors and sex differences between males and females caused by mobile and sedentary lifestyle.

Mobile dwellers don't gain new knowledge because they like new things, but because the act of gaining new knowledge is itself a novelty, directly connected to life and forced into life. The mobile dweller makes the new knowledge feel like a slave to life. The life of the mobile dweller is a life in which he is constantly forced to move to the next new place, even if he does not want to. It has become. The mobile dweller is not allowed by life to settle down in one place. The mobile dweller is constantly and forcibly driven in life to a new place and is forced to make new findings.

In the analysis of social values in a mobile lifestyle centered society, it is important to take the following perspectives.

(1) Both of the following social values are enforced by an environment that demands a mobile lifestyle. In the process of creating these things, people have no spiritual freedom. They are slaves to an environment that demands a mobile lifestyle.

(1-1) Advanced thinking. Original thinking.

(1-2) Individualism. Liberalism.

(1-3) Majority Democracy.

These analytical perspectives are especially true for females who live on the move.

Females are inherently sedentary lifestyle oriented.

In a mobile-centric society, females are dominated by males by an environment that demands a mobile lifestyle.

For females, the environment that demands a mobile lifestyle is very bad and disadvantageous to them.

Females should move to an environment of sedentary lifestyle if they want to improve their social status.

Feminism, which aims to improve the social status of females, should insist on the promotion of a sedentary lifestyle by females.

Sedentary dwellers live a life of precedent or without mental freedom. Sedentary dwellers live in constant psychological entrainment, unity and servitude to the old-timers because they like it. Sedentary dwellers are “in-group settled” because they like it. Sedentary dwellers do not move voluntarily because they like it. Even if they want to move, they cannot because they are forced by the environment that requires them to settle. Sedentary dwellers are not doing this because they like it, maintaining mutual psychological harmony or unanimity. They can’t live with the internal rifts of the sedentary group because their lives are predicated on permanent residence. There are aspects of sedentary lifestyle that are forced upon them by their environment.

In the analysis of social values in a sedentary lifestyle centric society, it is important to take the following perspectives.

(2) Both of the following social values are enforced by an environment that demands a sedentary lifestyle. In the process of producing them, people have no spiritual freedom. People are slaves to an environment that demands a sedentary lifestyle.

(2-1) Precedential Thinking.

(2-2) The perpetuation of “in-group sedentary lifes”. Control of speech within the sedentary lifestyle group.

(2-3) Unanimous.

These analytical perspectives are especially true for males lifestyle in sedentary communities.

Males are, by nature, mobile oriented.

In a sedentary lifestyle centered society, males are dominated by females by an environment that demands a sedentary lifestyle.

For males, the environment that demands a sedentary lifestyle is very poor and disadvantageous.

Males should move to an environment of mobile lifestyle to improve their social status.

Masculism, which aims to improve the social status of males, should insist on the promotion of male mobile lives.

Which is more comfortable for organisms and humans lifestyle on earth, the mobile lifestyle or the sedentary life? Which one is more comfortable

and has better survival conditions? Which do humans prefer in the absence of environmental constraints?

In this regard,

- (1) Among humans, females are the more basic, default, and superior organism. Females have eggs of a sedentary nature. Therefore, a sedentary lifestyle suitable for females is the default for humans.
- (2) Humans have changed genetically from lifestyle in saltwater to lifestyle on land. (1) Humans must have access to drinking water in order to survive. Places where drinking water is available are geographically determined. In the desert, for example, it is an oasis. Sedentary lifestyle is the default in terms of life because it provides continuous access to drinking water.

With regard to human evolution as an organism, mobile and sedentary lifestyle is related to masculinity and femininity.

(1) The persistence of a mobile lifestyle is associated with the evolution of masculinity as an inherited spermatic property.

(2) The persistence of a sedentary lifestyle is associated with the evolution of femininity as a hereditary, oviparous property.

Which is more antecedent in terms of existence: sedentary lifestyle and mobile lifestyle in terms of life, or masculinity or femininity? We need an explanation for that.

With regard to the generation of dominance in society, the mobile and sedentary lifestyle is related to masculinity and femininity.

(1) Persistence of a mobile lifestyle is associated with the social dominance of those with masculinity.

(2) Persistence of a sedentary lifestyle is associated with the social advantage of femininity.

People tend to confuse the following two dimensions.

(1) Dimensions of a mobile lifestyle centered and sedentary lifestyle centered society.

(2) Dimensions of male-dominated and female-dominated societies.

It is better to consider these as separate and separate explanations as possible.

(First published May 2020)

Plant Thoughts. Animal Thoughts.

Plant cultivation (farming) and sedentary lifestyle. Animal grazing (nomadic and pastoral) and mobile lifestyle.

The people who live primarily by growing plants are agrarians.

The people who live mainly by raising animals are nomadic and pastoralists.

For humans, farming, which is the cultivation of plants, is the basis for the creation of a sedentary lifestyle.

For humans, nomadic and pastoralist animal grazing is the basis for creating a mobile lifestyle.

Agrarians, by their very nature, are sedentary dwellers.

Nomads and pastoralists, by their very nature, are mobile dwellers.

The two have contrasting personalities.

In human society, the degree of (1) below determines the degree of (2)

(1) The extent to which a society depends on plant cultivation or animal grazing for its food production

(2) The extent to which a society is dominated by a sedentary or mobile lifestyle in its life

The agrarians are ethnic groups from Japan, East Asia, and Russia.

The pastoralists are Western, Arab, Jewish, and Mongolian peoples.

The Japanese are an agrarian people, mainly engaged in rice farming.

Westerners, to some extent, farm like wheat farmers. However, they often live on pasture, moving around with their livestock. They are more like nomads and pastoralists.

These ideas of people can be summarized as follows.

(1) “Vegetative Thinking”. An agrarian mindset. The mindset of sedentary people.

(2) “Animalistic Thinking”. The mindset of nomadic and pastoralists. The mindset of mobile people.

(First published October 2012)

Contrast between vegetative and animal thoughts

The agrarian people live by cultivating plants. Their ways of thinking and acting gradually conform to the characteristics of plants.

Nomads and pastoralists live by raising animals and livestock. Their ways of thinking and behavior gradually conform to the characteristics of the animals.

The differences between the two are summarized in the table below.

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
P	Location. Location.	
P1	<p>Establishment, emphasis on settling</p> <p>People value being rooted, entrenched and immovable . People place a high value on not falling out or tipping over.</p> <p>People prefer to take root in one place and stay in place and not move.</p> <p>Once people are in one group or organization, they want to stay intact and not move or turn out. People value settling in one group or organization for life.</p> <p>People dismiss others who move from one group or organization to another as dropouts and rootless.</p> <p>Once people have taken root, they have no choice but to stay there for the rest of their lives and not to start their lives over.</p>	<p>Emphasis on mobile life</p> <p>People do not like to stay in one place and move from place to place. and moving from one job to another is considered natural.</p> <p>People consider it natural to move from one company to another and from one group or organization to another.</p> <p>People can move to a new place at any time, from any place, and challenge themselves.</p> <p>They can start their lives over.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
P2	<p>Emphasis on accumulation</p> <p>People have sedentary in one place and have a large stock of property, goods, etc. It's good to accumulate. People don't need to carry around stock because it doesn't work.</p>	<p>Emphasis on non-accumulation</p> <p>If people hoard a lot of goods and other things, it is inconvenient for them to move around.</p> <p>People have only the bare minimum of possessions and tools and try not to have or accumulate others.</p>
P3	<p>Value of weight</p> <p>People are heavy, and a little wind can't make them fly or move.</p> <p>People like to be able to put down roots and not fall down. People prefer to be firmly rooted in the earth.</p> <p>People prefer not to float on the earth, not to fall off, not to become floating weeds.</p>	<p>Value of lightness, mobile life</p> <p>People are light, able to fly around easily, move around</p> <p>People like to be mobile.</p> <p>People are very mobile.</p> <p>People prefer to float off the ground and fly from place to place at high speed to a target point.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
P4	<p>Emphasis on sprouting</p> <p>People have been sprouting as shoots in the same place for a long time. Continue.</p> <p>People have the power to occupy a place when they do. People go through a lot of hardships along the way that they seem to get out of, and they stick with it without getting out.</p> <p>People join a group or organization as newcomers and continue to settle in all the time. People can then take the lead in that group or organization. People do not want someone who has transferred in from elsewhere to dominate the group or organization. People dominate the group or organization by growing up inside the group or organization.</p>	<p>Tolerance of mid-career transfers</p> <p>People who should occupy one place have recently moved from another to We think it's good to be the one who came. People think it's okay if it's not someone who has been there before.</p> <p>People are fine with people who have moved in from elsewhere dominating a group or organization.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
P5	<p>Passive orientation</p> <p>People are stuck in one place and cannot move.</p> <p>They are unable to move and escape from environmental changes.</p> <p>They are passive in their attitude towards environmental change.</p> <p>People are unilaterally patient with environmental change.</p> <p>People will be masochists.</p>	<p>Active orientation</p> <p>People can move around.</p> <p>They can move to escape or attack environmental changes. People are active.</p>
P6	<p>An obsession with where we are and the field we're in</p> <p>People are stuck where they've been. They don't move or are stuck.</p> <p>People are not willing to move themselves into new areas.</p>	<p>Expanding into new fields</p> <p>People are not stopping where they are. They are venturing into new fields that they have never been to before.</p>
P7	<p>Value of flexibility and sturdiness</p> <p>People keep it from breaking when it hits the wind and rain .</p> <p>People value the willowy suppleness, the thickness and sturdiness of the trunk.</p>	<p>Value of swiftness</p> <p>People run away from attacking outside enemies.</p> <p>People place a high value on quickness and mobile lifestyle.</p>
P8	<p>Earth, land, horizontal orientation</p> <p>People orientate themselves to the earth, downward direction.</p> <p>People are horizontally oriented, not away from the earth. People are attached to the land.</p>	<p>Heavenspace, vertical orientation</p> <p>People are oriented to the sky. People are vertically oriented, upward and away from the earth. People are not attached to one piece of land.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
P9	<p>Limited vision</p> <p>People stay in one place all the time, never moving from place to place. People do not experience many places. People have a narrow view of their experiences.</p> <p>People's vision is local.</p>	<p>Broad perspective, globalism</p> <p>People move from place to place. People experience many places. People have a broad view of their experiences.</p> <p>People have a global vision.</p>
P10	<p>Lack of clarity of direction and goal</p> <p>People are usually stuck in one place all the time. People cannot decide which direction to go in. They have no sense of direction.</p>	<p>Lucidity of direction and goal</p> <p>People are usually on the move. They can clearly determine which direction to go in.</p> <p>People have a good sense of direction.</p>
T	Time Aspect (Time)	
T1	<p>Emphasis on seniority</p> <p>People think that the older they get, the bigger the tree they become. People believe that as they become so, they accumulate more useful accumulation and become more respectable. People measure the value of trees, people, etc., by the number of times a year has been turned.</p> <p>People respect old people and regard them as great. It is easy for the old male to rule among the people.</p>	<p>Emphasis on youthfulness</p> <p>People value the ability to reproduce and move around. People, therefore, value individuals who are somewhat young. Older individuals are shunned by people, as they are unable to bear children and slow them down during migration.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
T2	<p>Younger individuals are not allowed to overtake older individuals</p> <p>Older individuals are superior to younger ones. Younger (juniors) cannot overtake older (seniors) in promotions.</p>	<p>Acceptance of younger people overtaking their elders</p> <p>Age and degree of promotion are not really related. It is natural for a young person (junior) to overtake an older person (senior) in promotion.</p>
T3	<p>Periodic regular repetition</p> <p>Plants do exactly the same thing every year, season, and clockwise (budding, flowering, etc.), repeated regularly.</p> <p>People do the exact same routine tasks in agricultural work (e.g. planting rice) in succession, repeating them over and over again, and repeat.</p> <p>People become conventional in the way they think about things.</p> <p>They are unable to change their patterns of thinking in response to rapid changes in their surroundings.</p>	<p>Indefinite nonrepetition</p> <p>Animals are less regular, formulaic, and repetitive. People become unconventional and flexible in the way they think about things. People can easily change their patterns of thinking in response to rapid changes in their surroundings.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
T4	<p>Emphasis on precedent, tradition</p> <p>People will stay in the same place forever.</p> <p>People value the continuation of values, precedents, customs and traditions that have been in effect. People lack creativity and the ability to invent new ideas on their own.</p> <p>People tend to be conservative and backward in their thinking.</p>	<p>Emphasis on originality</p> <p>People move to new places in search of new pastures and other resources. Each time people move to a new place, they have to deal with a new situation.</p> <p>People need to generate new ideas. People value the creation of new ideas that did not exist before, out of thin air. People will challenge precedents and conventions. People can have progressive and forward thinking.</p>
T5	<p>Long term thinking</p> <p>People stop in one place permanently for long periods of time.</p> <p>People think in terms of things, spanning the long term.</p>	<p>Short term thinking</p> <p>People only stop in one place for short periods of time. People think and span things for short periods of time.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
T6	<p>An obsession with synchronization</p> <p>Plants sprout and flower at the same time every year, all at the same time. People plant and reap plants at the same time every year. People try to do something the same thing all at the same time. People value synchronicity.</p> <p>People allow newcomers to enter a group or organization at the same time.</p> <p>People treat multiple others who enter a group or organization at the same time equally, with no disparity.</p>	<p>Lack of synchronicity</p> <p>People are not very synchronized in their actions. People are less concerned about synchronicity.</p>
E		Other (etc.)
E1	<p>Wet, liquid</p> <p>People prefer to be close to each other and settle in one place.</p>	<p>Dry and gaseous</p> <p>People prefer to move around, away from each other.</p>
E2	<p>Motherly</p> <p>Among people, females, mothers are strong.</p> <p>People believe in the Earth Mother Goddess.</p>	<p>Paternalistic</p> <p>Among people, males, fathers are strong.</p> <p>People believe in God the Father in heaven.</p>
E3	<p>Contraindications to killing animals</p> <p>People do not like to kill animals such as domestic animals.</p> <p>People are not used to it.</p>	<p>People are accustomed to killing animals, including livestock.</p> <p>People are fine with it.</p>

	Botanical Thinking (Agrarian)	Animal thinking (nomadic, pastoralist)
E4	Area of distribution = East Asia, Southeast Asia, Russia, etc.	Area of distribution=Western, Arab, Turkish, Jewish, Mongolian, etc.

(First published October 2012)

The Constitution of Nomads and Pastoralists. The constitution of agrarian peoples.

The agrarian and civil society of the sedentary people has a set of common and general social norms and values, worldwide. The pinnacle of these is the agrarian constitution.

One example is the traditional rules of Japanese society.

Nomadic and pastoralist societies of mobile people have common and prevailing social norms and values, worldwide. The pinnacle of these is the constitutions of nomadic and pastoralist peoples.

One example is the constitutions of Western and North American countries.

The Japanese Constitution was created by imposing the social norms of American pastoralists on the social norms of Japanese agrarians.

In Japan, the Japanese Constitution was, on the face of it, fully accepted. However, with the resistance of powerful females and mothers, its contents were almost entirely ossified. Japanese society remains the traditional society it was before.

The Japanese Constitution, introduced into Japan under the leadership of the United States, is an example of a nomadic, pastoralist constitution.

In today's Japan, the Japanese Constitution is just a decoration. The traditional rules of Japanese society are the true constitution of Japanese society. It is the constitution of a female-dominated society.

Based on the Constitution of Japan, a nomadic and pastoralist constitution can be put together.

We can articulate an agrarian constitution based on the rules of traditional Japanese society.

The constitution of nomadic and pastoralist peoples has in common with the constitution of a male-dominated society.

The constitution of the agrarian people has in common with the constitution of the female-dominated society.

(Introduction!) For a detailed explanation of the constitution of male-dominated and female-dominated societies, see the following books by the author Please.

Its contents include a detailed list of articles of each constitution.

“Male-dominated, Female-dominated Society and Sex Differences”

Every agrarian constitution will initially be a nomadic, pastoralist constitution. This is because the agrarians are female-dominated. They are not able to write their own constitutions.

For them, the unknown risks that arise in their creation are very scary. They are not adventurous.

They hide the inner workings of their society. They utilize the constitution of nomadic and pastoralists as the public face. They work with an agrarian constitution that is not, in fact, explicitly stated.

Japan, an agrarian and civil society, will be beholden to the “super superior” United States. In this way, the articles of the Japanese Constitution become inviolable in Japan. In agrarian-social Japan, there is a deification of the articles of the constitution of nomadic and pastoralist peoples.

Many of the agrarian states in East and Southeast Asia and Russia are socialist and communist states. The socialism and communism of their societies are based on Marxism.

Marxism is a nomadic, pastoralist value system of Western European origin. The constitutions of socialism and communism in agrarian states are only apparent. They operate, in fact, by the traditional rules of agrarian and female-dominated societies.

The difference between nomadic and pastoralist constitutions and agrarian constitutions is the presence or absence of the concept of “superiors”.

The agrarian constitution has a powerful concept of “superiors”. The constitution of nomadic and pastoralist peoples does not have much of a concept of “superiors”.

The author will explain the concept of agrarian “superiors” below.

The “higher-ups” are a group of the country’s highest authorities. It is a single, unified power. It is a single, unified power. The superior is the group that controls the people as a whole. The term “superiors” is a voluntary designation given by the agrarian people to the ruling group. It is an expression of their willingness to say, “We are obedient to you. It is an honorific title for the dominant group.

There will be substantial one-party rule, big government and one-party dictatorship.

This concept of “superiors” is strongly found in the constitutions of agrarian peoples. This concept is rare in the constitutions of nomadic and pastoralist peoples. The sex difference in male and female attitudes towards power is thought to be behind this.

The male-dominated psychology of choosing free independence from the strong and powerful gives rise to a nomadic, pastoralist constitution. Females are attracted to and flattered by the strong and powerful. Females respect them and follow them as one. The female-dominated psychology of choosing to do so gives rise to the agrarian constitution. The “superiors” arise and persist due to the female-dominated mind.

In an agrarian society, there is a “super superior”. It is a term of endearment that people give to powerful international powers with great influence from abroad. It is a term of endearment that people give to an international power with great influence from abroad.

For example, within Japan, the US is the “super superior” in effective military control of Japan.

The “higher-ups” in East Asian agrarian societies are, for example, the following.

- (1) Japan (the Emperor’s family. Its servants, the officials.)
- (2) China (Communist Party. State Officials.)
- (3) Vietnam (Communist Party. State Officials.)
- (4) South Korea (President. Ruling Party. Officials of the country.)
- (5) North Korea (Kim’s family. Communist Party. State officials.)

The “super superiors” in East Asian agrarian societies are, for example, the following.

- (1) Japan (USA. Western Europe.)
- (2) Korea (USA. Western Europe. China.)

(First published October 2012)

Solidarity among the world's agrarian societies is needed

Nomadic and pastoralist people encourage globalism across regional boundaries. They encourage a mobile-oriented mindset that emphasizes and encourages moving from place to place. They try to establish their way of thinking as an international standard. But the agrarian population must not get on board with that strategy. The reason is that this gives nomads and pastoralists an advantage from the start. As it is, the agrarian people will lose because they are not as mobile as they could be. The agrarian people need to take some measures.

The agrarian people settle in a fixed position. Every day they repeat the improvement of that place, accumulating the results as a precedent. They make their place more livable and favourable. They should protect and monopolize the favorable position and place so created all the time. They should keep the nomadic and pastoralist people out of it.

In today's world, Western pastoralist societies predominate. All the world's agrarian societies should be opposed to them. Agrarian societies are widely distributed all over the world. For example, Japan, East Asia, Southeast Asia, Russia, etc. It is desirable that agrarian societies and people all over the world should be in solidarity with each other. Because although they may live in different places, they are of the same kind with the same vegetative thinking and values as each other.

(First published October 2012)

Related information about my books.

My major books. A comprehensive summary of their contents.

////

I have found the following contents.

Sex differences in the social behavior of male and female.

A new, basic, and novel explanation of this.

Sex differences between male and female.

It is the following.

The difference in the nature of sperm and egg.

Their direct, extension and reflection.

Sex differences in the social behavior of male and female.

They are based, faithfully, on the following.

The difference in the social behavior of the sperm and the egg.

They are common to all living things.

It is also true for human beings as a type of living thing.

The male body and mind are merely vehicles for sperm.

The female body and mind are merely vehicles for the egg.

Nutrients and water are necessary for the growth of offspring.

The ovum is the owner and possessor of them.

Reproductive facilities.

The female is their owner and possessor.

Nutrients and water, which the ovum occupies.

The sperm are their borrowers.

Reproductive facilities occupied by the female.

The male is their borrower.

The owner is the superior and the borrower is the inferior.

The result.

Possession of nutrients and water.

In them, the ovum is the superior and the sperm is the subordinate.

Ownership of reproductive facilities.

In them, the female is the superior and the male is the subordinate.

The ovum unilaterally occupies authority over the use of such a hierarchical relationship.

To unilaterally select the sperm by using such a hierarchical relationship.

By doing so, it unilaterally permits fertilization of the sperm.
Such authority.

The female unilaterally occupies the authority to the following.

To take advantage of such a hierarchical relationship.

To unilaterally select male by doing so.

To unilaterally grant marriage to male by doing so.

Such authority.

A female shall do the following acts.

To take advantage of such hierarchical relationships.

By doing so, they exploit male in various aspects and comprehensively.

The ovum attracts the sperm sexually.

The female attracts the male sexually.

The ovum unilaterally occupies the authority of the following.
The entry of sperm into its own interior.
Permission and authorization to do so.
Its authority.

The female unilaterally occupies the authority of the following.
Licensing of sex to the male.
Authority to do so.

The reproductive equipment she owns.
Their borrowing by male.
The permission and authorization thereof.
The authority to do so.

The human's marriage proposal.
Permission for it.
Its authority.

As long as life reproduces sexually, the following are certain to exist.
Sex differences in the social behavior of male and female.

Sex differences in the social behavior of male and female.
They can never be eliminated.

I will explain the following in a new way.
There are not only male-dominated societies but also female-dominated societies in the world.

It is the following content.
The distinctness of the existence of female-dominated societies.
Its new reaffirmation in the world community.

The male-dominated society is a society of mobile lifestyle.
The female-dominated society is a society of sedentary lifestyle.

Sperm.

The male body and mind as its vehicle.

They are mobile people.

Egg.

The female body and mind as its vehicle.

They are settled.

Male-dominated societies are, for example.

Western countries. Middle Eastern countries. Mongolia.

Female-dominated societies are, for example.

China. Russia. Japan. South and North Korea. Southeast Asia.

Males place the highest priority on securing freedom of action.

Males rebel against their superiors.

Males force their inferiors to submit to them through violence.

Males leave little room for the following.

Rebellion by subordinates.

Its possibility.

Free action by the subordinate.

Its possibility.

Room for them.

Male-dominated society rules by violence.

Females prioritize self-preservation.

Females are submissive to their superiors.

Females subjugate their inferiors.

It is the following contents.

//

Use the utmost pride and arrogance.

Rebellion and free action by subordinates.

To completely block out and render impossible any room for such actions.

It consists of the following.

To be done in advance and in coordination with the surrounding sympathizers.

No rebellion by the subordinate is allowed at all.

Confinement of the subordinates in an enclosed space with no escape.

To be carried out in a persistent manner until the superior is satisfied.

Continuous, one-sided abuse of the subordinate, using him or her as a sandbag.

//

Female-dominated societies rule by tyranny.

Conflicts between Western nations and Russia and China.

They can be adequately explained as follows.

Conflict between male-dominated society and female-dominated society.

Mobile lifestyle creates a male-dominated society.

In this society, discrimination against female occurs.

Sedentary lifestyle creates a female-dominated society.

This is where discrimination against male occurs.

In a female-dominated society, the following will occur constantly.

The following behaviors by female as superiors.

Arbitrary calls for self-vulnerability.

Arbitrary calls for male superiority.

They deliberately conceal the following.

The social superiority of female.

Discrimination against male.

They conceal, externally, the very existence of a female-dominated society.

The internal secrecy, closure, and exclusivity of the female-dominated society.

The closed nature of its internal information.
They conceal the very existence of female-dominated society
from the outside world.

To eliminate sex discrimination in living thing's and human
society.

It is impossible to achieve it.

Such attempts are nothing more than the assertion of a neat
ideal.

All such attempts are futile.

To forcefully deny the existence of sex differences between
male and female.

To oppose sex discrimination.

Such social movements led by the West.

All of them are basically meaningless.

Social policies that assume the existence of sex differences
between male and female.

The development of such a policy is newly necessary.

////

I have found the following content.

Human nature.

A new, basic, novel, explanation of them.

We fundamentally change and destroy the view of the
following existence.

Conventional, Western, Jewish, and Middle Eastern-driven
ideas of mobile living.

They make a sharp distinction between human and non-human
living thing.

They are based on the following content.

The constant slaughter of livestock. Its necessity.

Such a view.

My argument is based on the following.

Human existence is fully subsumed into the existence of living things in general.

Human nature can be more effectively explained by

Viewing the human being as a type of living thing.

Viewing human essence as the essence of living thing in general.

The essence of living thing.

It consists of the following.

Reproduction of self.

Survival of self.

The multiplication of self.

These essences give rise to the following desires for living thing.

Private ease of living.

Its insatiable pursuit.

The desire for it.

The desire for it produces in living thing the following desires.

The acquisition of competence.

The acquisition of vested interests.

The desire for them.

This desire continually produces in living thing the following.

Survival advantage.

Its confirmation.

Its need.

This, in turn, produces in living thing the following contents.

A relationship of social superiority and inferiority.

Social hierarchy.

This inevitably produces the following contents.

Abuse and exploitation of subordinate living things by superior living things.

This brings about original sin against living thing in an

inescapable way.

It makes living thing difficult to live.

To escape from such original sin and the difficulty of living.
Its realization.

The content of any living thing can never be realized as long
as it is alive.

The same is true of human, who is a kind of living thing.
The original sin of human is caused by living thing itself.

////

I have newly discovered the following details.

Evolutionary theory is the mainstream in conventional
biology.

To point out the following contents about it.

Fundamental errors in its content.

A new explanation for it.

It fundamentally rejects the following.

Human is the evolutionary perfection of living thing.

Human reigns at the pinnacle of living thing.

Such a view.

Living thing is nothing more than self-reproduction,
mechanically, automatically, and repeatedly.

Living thing is purely material in this respect.

Living thing has no will to evolve.

Mutations in living thing's self-reproduction.

They occur purely, mechanically, automatically.

They automatically bring about new living things.

Conventional evolutionary explanation.

That such new forms are superior to conventional forms.

There is no basis for such an explanation.

The current human form as part of living thing.

That it will be maintained in the process of repeated self-
reproduction by living thing.

There is no guarantee of this.

The environment surrounding living things always changes in unexpected directions.

Traits that were adaptive in the previous environment.

In the next changed environment, they often become traits that are

maladaptive to their new environment.

Consequences.

The living things are constantly changing through self-replication and mutation.

It does not guarantee the realization of any of the following.
evolution to a more desirable state.

Its persistence.

////

My, above assertion.

It is the following content.

The world's most vested interests dominate the top of the world.

Such a male-dominated society.

Western countries.

Jews.

The international order.

International values.

They are generated around them.

Their content is unilaterally determined by them, to their own advantage.

Their background, their traditional social thought.

Christianity.

Evolutionary theory.

Liberalism.

Democracy.

Various social ideas whose content is unilaterally favorable to them.

Radically destroying, sealing off, and initializing their contents.

International order.

International values.

The degree of involvement of female-dominated societies in the process of making those decisions.

Its expansion.

Furthering its realization.

The fundamentally difficult social reality within a female-dominated society.

It is completely filled with subjugation of the superior and tyrannical domination of the subordinate.

Example.

The internal reality of Japanese society.

Such an inconvenient social reality.

Thoroughly elucidate the mechanism of their occurrence.

To expose and whistle-blow the contents of the results.

The content should be such.

////

My books.

The hidden and important purpose of their contents.

It is the following contents.

People in female-dominated societies.

They have had to rely, until now, on social theories generated by those in male-dominated societies.

Those in female-dominated societies.

Their own social theory that explains their own society.

To enable them to have it on their own.

Its realization.

The realization of the following.

The male-dominated society that is currently dominant in the formation of the world order.

Weakening of them.

A new strengthening of the power of the female-dominated society.

I will help to achieve this.

People in female-dominated societies.

They are unable to have their own social theory for a long time.

The reasons for this.

They are as follows.

Deep down, they dislike analytical action itself.

They give priority to the unity and sympathy with the subject, rather than the analysis of the subject.

The strong exclusiveness and closedness of their own society.
A strong resistance to the unraveling of the inner workings of their own society.

A strong regressive nature based on their own feminine self-preservation.

An aversion to exploring unknown and dangerous territory.
Preference for following precedents where safety has already been established.

An unprecedented exploration of the inner workings of a female-dominated society.

Aversion to such action itself.

The social theory of male-dominated society as a precedent.
To learn its contents by rote.
That is all they are capable of doing.

(First published in March 2022.)

The purpose of the author's writing and the methodology used to achieve it.

Purpose of my writing.

Viability for living thing. Viability for living thing.

Proliferative potential for living thing. To increase it.

It is the most valuable thing for living thing. It is intrinsically good for living thing. It is intrinsically illuminating for living thing.

The good for the social superiors. It is the following.

Acquisition of the highest social status. The acquisition of hegemony. Maintenance of acquired vested interests.

The good for the social subordinates. It is as follows. Social upward mobility through the attainment of competence. The destruction and initialization of the vested interests of the socially superior through the creation of a social revolution.

Ideas that will help achieve this. Truth. The knowledge by living thing of the truth about itself. It is a cruel, harsh, and bitter content for living thing. Its acceptance. Ideas that help it. A way to create them efficiently. Its establishment.

My methodology.

The purpose of the above. Procedures for realizing them. Tips on how to realize them. Points to keep in mind when realizing them. These are the following contents.

Constantly observe and grasp the trends of the environment and living thing and society by searching and browsing the Internet. These actions will be the source of the following contents.

Ideas that have explanatory and persuasive power in clarifying truths and laws of the environment and living thing and society.

An idea that has the potential to explain 80% of the truth.

Write down and systematize the content of the idea. Create more and more ideas on my own that seem to be close to the truth and have high explanatory power. This action should be my first priority.

Put off detailed explanations. Avoid esoteric explanations.

Do not check against past precedents until later. Put off

complete verification of correctness.

Establish laws that are concise, easy to understand, and easy to use. Putting the action first. This is the same as, for example, the following actions. Develop computer software that is simple, easy to understand, and easy to use.

Ideals and stances in my writing.

My ideals in writing.

It is the following content.

//

Maximizing the explanatory power of the content I produce.
Minimizing the time and effort it takes to do so.

//

Policies and stances for achieving these. They are the following.

My stance in writing.

The fundamental policies I consider in writing.

The contrast between them.

A list of their main items.

They are as follows.

Upper conceptual. / Lower conceptual.

Summary. / Detail.

Rootness. / Branchiness.

Generality. / Individuality.

Basicity. / Applicability.

Abstractness. / Concreteness.

Purity. / Mixedness.

Aggregativity. / Coarseness.

Consistency. / Variability.

Universality. / Locality.

Comprehensiveness. / Exceptionality.

Formality. / Atypicality.

Conciseness. / Complexity.

Logicality. / Illogicality.

Demonstrability. / Unprovability.
Objectivity. / Non-objectivity.
Novelty. / Knownness.
Destructiveness. / Status quo.
Efficiency. / Inefficiency.
Conclusiveness. / Mediocrity.
Shortness. / Redundancy.

In all writing, in terms of content, the following properties should be realized, from the beginning, in the highest degree

Upper conceptual.
Summary.
Rootness.
Generality.
Basicity.
Abstractness.
Purity.
Aggregativity.
Consistency.
Universality.
Comprehensiveness.
Formality.
Conciseness.
Logicality.
Demonstrability.
Objectivity.
Novelty.
Destructiveness.
Efficiency.
Conclusiveness.
Shortness.

Write the content of the text with this as the top priority.
Complete the content as quickly as possible.
Merge the content into the body of the text as soon as it is written.
Give them the highest priority.
For example
Do not use proper nouns.

Don't use local words with a low level of abstraction.

Actively apply advanced computer programming techniques to the writing process.

Example.

Writing techniques based on object thinking.

Application of the concepts of classes and instances to writing.
Preferential description of the contents of higher-level classes.

Example.

Application of agile development methods to writing.

Frequent repetition of the following actions.

Upgrading the contents of an e-book.

Uploading the e-book file to a public server.

I have adopted a different method of writing academic papers than the traditional method.

The traditional method of writing academic papers is inefficient in deriving explanatory content.

My point of view in writing the book.

It is the following content.

The perspective of a schizophrenic patient.

The point of view of the lowest rank in society.

The point of view of those who are treated the worst in society.

The perspective of those who are rejected, discriminated against, persecuted, ostracized, and isolated by society.

The perspective of the socially maladjusted.

The perspective of those who have given up on living in society.

The point of view of a patient with the lowest social rank of disease.

The point of view of the most harmful person in society.

The point of view of the most hated person in society.

The perspective of a person who has been closed off from society all his life.

From the perspective of someone who has been fundamentally disappointed in living thing and people.

From the perspective of someone who is hopeless about life and people.

From the perspective of someone who has given up on life.

The point of view of one who has been socially rejected from having his own genetic offspring because of the disease he suffered.

To have a very short life because of the disease. The point of view of one who is doomed to do so.

The perspective of a person who is destined to live a very short life because of the disease. This is the point of view of a person whose living thing is predetermined.

The inability to attain competence in one's lifetime due to the disease. This is the perspective of someone who is certain of this.

To be mistreated and exploited by society throughout one's life due to the disease. This is the point of view of those who are certain of this.

A perspective of whistle-blowing by such a person against living thing's and human society.

My life goal.

It consists of the following.

Sex differences between males and females.

Human society and living things society.

Living thing itself.

To analyze and clarify the essence of these things on my own.

My goals in living thing have been greatly hindered by the following people.

People of male-dominated society. Example. Western countries.

People in female-dominated societies that are dominated by such male-dominated societies. Examples. Japan and Korea.

They will never admit the existence of a female-dominated society.

They never acknowledge the essential sex difference between males and females.

They socially obstruct and prohibit the study of sex differences.

This attitude of theirs is inherently disturbing and harmful to the clarification of the nature of sex differences.

The essential commonality between human and non-human living thing.

They will never admit it.

They desperately try to distinguish and discriminate between human and non-human living thing.

They desperately try to assert the superiority of human beings over non-human living things.

Such attitudes are inherently disturbing and harmful to the clarification of the nature of human society and living things society.

Females in a female-dominated society. Example. Females in Japanese society.

They ostensibly never acknowledge the superiority of females in a female-dominated society.

The truth about the inner workings of female-only and female-dominated societies.

They will never admit to its disclosure.

Their attitude is intrinsically disturbing and harmful to the clarification of the nature of sex differences between males and females.

Their attitude is essentially harmful to the clarification of the nature of human society and living things society.

People like the above.

Their attitudes have fundamentally interfered with my life goals.

Their attitudes have upset, destroyed, and ruined my life from its very foundation.

I am very angry about those consequences.
I want to bring down the hammer on them.
I want to make them understand the following at all costs.
I want to figure out the following on my own, no matter what it takes.

//

The truth about sex differences between males and females.
The truth about human society and living thing society.

//

I wanted to analyze human society in a calm and objective way.

So, I temporarily isolated myself from human society.
I became a bird's eye view of human society.
I continued to observe the trends of human society via the Internet, day in and day out.

As a result.

I got the following information.
A unique perspective that overlooks the whole of human society from the bottom up.

The result.

I managed to get the following information on my own.

//

The nature of sex differences between males and females.
The essence of human society and living things society.

//

The results.

I've got a new life goal.

My new life goal.

To oppose and challenge their social interference.
And to spread the following among the people.

//

The truth about sex differences that I have discovered on my own.

The truth about human society and living things society that I have grasped on my own.

//

I am creating these books to realize those goals.
I continue to revise the contents of these books diligently, day by day, in order to realize these goals.

(First published in February 2022.)

References.

== Sex differences between men and women.
/ A review.

Bakan, D. The duality of human existence . Chicago: Rand-McNally. 1966.

Crandall, V. J., & Robson, S. (1960). Children's repetition choices in an intellectual achievement situation following success and failure. *Journal of Genetic Psychology*, 1960, 97, 161-168.(間宮1979 p178参照)

Deaux,K.: The Behavior of Women and Men, Monterey, California: Brooks/Cole, 1976

Goldstein, MJ (1959). The relationship between coping and avoiding behavior and response to fear-arousing propaganda. *Journal of Abnormal and Social Psychology*, 1959, 58, 247-252.(対処的・回避的行動と恐怖を誘発する宣伝に対する反応との関係)

影山裕子 : 女性の能力開発, 日本経営出版会, 1968

間宮武 : 性差心理学, 金子書房, 1979

皆本二三江 : 絵が語る男女の性差, 東京書籍, 1986

村中 兼松 (著), 性度心理学—男らしさ・女らしさの心理(1974年), 帝国地方行政学会, 1974/1/1

Mitchell,G. : Human Sex Differences - A Primatologist's Perspective, Van Nostrand Reinhold Company, 1981 (鎮目恭夫訳 : 男と女の性差 サルと人間の比較, 紀伊国屋書店,

1983)

- Newcomb,T.M., Turner,R.H., Converse,P.E. : Social Psycholgy: The Study of Human Interaction, New York: Holt,Rinehart and Winston, 1965 (古畠和孝訳 : 社会心理学 人間の相互作用の研究, 岩波書店, 1973)
- Sarason, I.G., Harmatz, M.G., Sex differences and experimental conditions in serial learning. Journal of Personality and Social Psychology., 1965, 1: 521-4.
- Schwarz, O, 1949 The psychology of sex / by Oswald Schwarz Penguin, Harmondsworth, Middlesex.
- Trudgill,P.: Sociolinguistics: An Introduction, Penguin Books, 1974(土田滋訳 : 言語と社会, 岩波書店, 1975)
- Wallach M. A., & Caron A. J. (1959). "Attribute criteriality and sex-linked conservatism as determinants of psychological similarity. Journal of Abnormal and Social Psychology, 59, 43-50(心理的類似性の決定因としての帰属的規準性と性別関連の保守性)
- Wright,F.: The effects of style and sex of consultants and sex of members in self-study groups, Small Group Behavior, 1976, 7, p433-456

東清和、小倉千加子(編), ジェンダーの心理学, 早稲田大学出版部, 2000

宗方比佐子、佐野幸子、金井篤子(編), 女性が学ぶ社会心理学, 福村出版, 1996

諸井克英、中村雅彦、和田実, 親しさが伝わるコミュニケーション, 金子書房, 1999

D.Kimura, Sex And Cognition, MIT Press,Cambridge,Massachusetts, 1999. (野島久雄、三宅真季子、鈴木真理子訳 (2001) 女の能力、男の能力 - 性差について科学者が答える - 新曜社)

E.Margolies,L.VGenevie, The Samson And Delilah Complex,Dodd,Mead & Company, Inc.,1986(近藤裕訳 サムソン=デリラ・コンプレックス - 夫婦関係の心理学 -, 社会思想社,1987)

/ Each theory.

// Male alone.

E.モンテール(著), 岳野 慶作(翻訳), 男性の心理—若い女性のために(心理学叢書), 中央出版社, 1961/1/1

// Female alone.

扇田 夏実(著), 負け犬エンジニアのつぶやき~女性SE奮戦記, 技術評論社, 2004/7/6

// Comparison between men and women.

/// Sex differences in ability

/// 1.1 Sex differences in spatial ability

Collins,D.W. & Kimura,D.(1997) A large sex difference on a two-dimensional mental rotation task. Behavioral Neuroscience,111,845-849

Eals,M. & Silverman,I.(1994)The hunter-gatherer theory of spatial sex differences: proximate factors mediating the female advantage in recall of object arrays. Ethology & Sociobiology,15,95-105.

Galea,L.A.M. & Kimura,D.(1993) Sex differences in route learning. Personality & Individual Differences,14,53-65

Linn,M.C.,Petersen,A.C.(1985) Emergence and Characterization of Sex Differences in Spatial Ability : A Meta-Analysis. Child Development, 56, No.4, 1479-1498.

McBurney,D.H., Gaulin, S.J.C., Devineni,T. & Adams,C. (1997) Superior spatial memory of women: stronger evidence for the gathering hypothesis. Evolution & Human Behavior,18,165-174

Vandenberg,S.G. & Kuse,A.R.(1978) Mental rotations, a group test of three-dimensional spatial visualization.

Perceptual & Motor Skills, 47,599-601

Watson,N.V. & Kimura,D.(1991)Nontrivial sex differences in throwing and intercepting: relation to psychometrically-defined spatial functions. Personality & Individual Differences,12,375-385

//// 1.2 Sex differences in mathematical ability

- Bembow,C.P., Stanley,J.C.(1982) Consequences in high school and college of sex differences in mathematical reasoning ability : A Longitudinal perspective. Am. Educ. Res. J. 19,598-622.
- Engelhard,G.(1990) Gender differences in performance on mathematics items: evidence from USA and Thailand. Contemporary Educational Psychology,15,13-16
- Hyde,J.S.,Fennema,E. & Lamon,S.J.(1990) Gender differences in mathematics performance: a meta-analysis. Psychological Bulletin,107,139-155.
- Hyde,J.S.(1996) Half the human experience : The Psychology of woman. 5th ed., Lexington, Mass.: D.C.Heath.
- Jensen,A.R.(1988)Sex differences in arithmetic computation and reasoning in prepubertal boys and girls. Behavioral & Brain Sciences,11,198-199
- Low,R. & Over,R.(1993)Gender differences in solution of algebraic word problems containing irrelevant information. Journal of Educational Psychology,85,331-339.
- Stanley,J.C., Keating,D.P., Fox,L.H. (eds.)(1974) Mathematical talent: Discovery, description, and development. Johns Hopkins University Press, Baltimore.

//// 1.3 Sex differences in verbal ability

- Bleecker,M.L.,Bolla-Wilson,K. & Meyers,D.A.,(1988)Age related sex differences in verbal memory. Journal of Clinical Psychology,44,403-411.
- Bromley(1958) Some effects of age on short term learning and remembering. Journal of Gerontology,13,398-406.
- Duggan,L.(1950)An experiment on immediate recall in secondary school children. British Journal of Psychology,40,149-154.
- Harshman,R., Hampson,E. & Berenbaum,S.(1983) Individual differences in cognitive abilities and brain organization,Part I: sex and handedness differences in ability. Canadian Journal of Psychology,37,144-192.
- Hyde,J.S. & Linn,M.C.(1988) Gender differences in verbal ability:A Meta-analysis. Psychological Bulletin, 104,

No.1,53-69.

Kimura,D.(1994)Body asymmetry and intellectual pattern.

Personality & Individual Differences,17,53-60.

Kramer,J.H.,Delis,D.C. & Daniel,M.(1988) Sex differences in verbal learning. Journal of Clinical Psychology,44,907-915.

McGuinness,D.,Olson,A. & Chapman,J.(1990)Sex differences in incidental recall for words and pictures. Learning & Individual Differences,2,263-285.

//// 1.4 Sex differences in motor skills

Denckla,M.B.(1974)Development of motor co-ordination in normal children. Developmental Medicine & Child Neurology,16,729-741.

Ingram,D.(1975)Motor asymmetries in young children. Neuropsychologia,13,95-102

Nicholson,K.G. & Kimura,D.(1996) Sex differences for speech and manual skill.Perceptual & Motor Skills,82,3-13.

Kimura,D. & Vanderwolf,C.H. (1970) The relation between hand preference and the performance of individual finger movements by left and right hands. Brain,93,769-774

Lomas,J. & Kimura, D.(1976) Intrahemispheric interaction between speaking and sequential manual activity.

Neuropsychologia,14,23-33.

Watson,N.V. & Kimura,D.(1991)Nontrivial sex differences in throwing and intercepting: relation to psychometrically-defined spatial functions. Personality & Individual Differences,12,375-385

//// 1.5 Sex differences in perceptual abilities

Burg,A.(1966)Visual acuity as measured by dynamic and static tests. Journal of Applied Psychology,50,460-466.

Burg,A.(1968)Lateral visual field as related to age and sex. Journal of Applied Psychology,52,10-15.

Denckla,M.B. & Rudel,R.(1974) Rapid “automatized”naming of pictured objects,colors,letters and numbers by normal children. Cortex,10,186-202.

Dewar,R.(1967)Sex differences in the magnitude and practice decrement of th Muller-Lyer illusion. Psychonomic

- Science,9,345-346.
- DuBois,P.H.(1939)The sex difference on the color naming test. American Journal of Psychology,52,380-382.
- Ghent-Braine,L.(1961)Developmental changes in tactal thresholds on dominant and nondominant sides. Journal of Comparative & Physiological Psychology,54,670-673.
- Ginsburg,N.,Jurenovskis,M. & Jamieson,J.(1982) Sex differences in critical flicker frequency. Perceptual & Motor Skills,54,1079-1082.
- Hall,J.(1984)Nonverbal sex differences. Baltimore:Johns Hopkins.
- McGuinness, D.(1972)Hearing: individual differences in perceiving. Perception,1,465-473.
- Ligon,E.M.(1932)A genetic study of color naming and word reading. American Journal of Psychology,44,103-122.
- Velle,W.(1987)Sex differences in sensory functions. Perspectives in Biology & Medicine,30,490-522.
- Weinstein,S. & Sersen, E.A.(1961)Tactual sensitivity as a function of handedness and laterality. Journal of Comparative & Physiological Psychology,54,665-669.
- Witkin,H.A.(1967)A cognitive style approach to cross-cultural research. International Journal of Psychology,2,233-250.

/// 2. Sex differences in personality

Maccoby, E.E. & Jacklin, C.N.(1974) The Psychology of sex differences. Stanford,CA:Stanford University Press.

/// 3. Sex differences in social behavior

Brehm,J.W.(1966)A theory of psychological reactance. Academic Press.

Cacioppo,J.T. & Petty,R.E.(1980) Sex differences in influenceability:Toward specifying the underlying processes. Personality and Social Psychology Bulletin,6,651-656

Caldwell,M.A., & Peplau,L.A.(1982) Sex Differences in same-sex friendships. Sex Roles,8,721-732.

Chesler,M.A. & Barbarin,O.A.(1985) Difficulties iof providing help in crisis: Relationships between parents of children with cancer and their friends. Journal of Social

- Issues,40,113-134.
- 大坊郁夫(1988)異性間の関係崩壊についての認知的研究,日本社会心理学会第29回発表論文集,64.
- Eagly,A.H.(1978) Sex differences in influenceability.Psychological Bulletin,85,86-116.
- Eagly,A.H. & Carli,L.L.(1981) Sex of researchers and sex-typed communications as determinants of sex differences in influenceability:A meta-analysis of social influence studies. Psychological Bulletin,90,1-20.
- Eagly,A.H. & Johnson,B.T.(1990) Gender and leadership style: A meta-analysis. Psychological Bulletin,108,233-256.
- Hall,J.A.(1984) Nonverbal sex differences:Communication accuracy and expressive style. Baltimore:John Hopkins University Press.
- Hays,R.B.(1984) The development and maintenance of friendship. Journal of Personal and Social Relationships,1,75-98.
- Horner,M.S.(1968)Sex differences in achievement motivation and performance in competitive and non-competitive situation. Unpublished Ph.D. thesis. University of Michigan.
- Jourard,S.M.(1971) Self-disclosure:An experimental analysis of the transparent self. New York:Wiley & Sons, Inc.
- Jourard,S.M & Lasakow,P.(1958) Some factors in self-disclosure. Journal of Abnormal and Social Psychology, 56, 91-98.
- Latane',B. & Bidwell,L.D.(1977) Sex and affiliation in college cafeteria. Personality and Social Psychology Bulletin,3,571-574
- 松井豊(1990)青年の恋愛行動の構造,心理学評論,33,355-370.
- Nemeth,C.J. Endicott,J. & Wachtler,J.(1976) From the '50s to the '70s:Women in jury deliberations,Sociometry,39,293-304.
- Rands,M. & Levinger, G. (1979)Implicit theory of relationship: An intergenerational study. Journal of Personality and Social Psychology,37,645-661.
- 坂田桐子、黒川正流(1993) 地方自治体における職場のリーダーシップ機能の性差の研究-「上司の性別と部下の性別の組合せ」からの分析,産業・組織心理学研究,7,15-23.

総務庁青少年対策本部(1991) 現代の青少年 - 第5回青少年の連帯感などに関する調査報告書,大蔵省印刷局.
上野徳美(1994) 説得的コミュニケーションに対する被影響性の性差に関する研究,実験社会心理学研究,34,195-201
Winstead,B.A.(1986) Sex differences in same-sex friendships. In V.J.Derlega & B.A.Winstead(Eds.) Friendship and social interaction. New York:Springer-Verlag.Pp.81-99
Winstead,B.A., Derlega,V.J., Rose,S. (1997) Gender and Close Relationships. Thousand Oaks, California:Sage Publications.
山本真理子、松井豊、山成由紀子(1982) 認知された自己の諸側面の構造,教育心理学研究,30,64-68

== Classification of the world's societies. Comparison of dominance, between men and women.
/ General.

富永 健一 (著), 社会学原理, 岩波書店, 1986/12/18
岩井 弘融 (著), 社会学原論, 弘文堂, 1988/3/1

笠信太郎, ものの見方について, 1950, 河出書房
伊東俊太郎 (著), 比較文明 UP選書 , 東京大学出版会,
1985/9/1

/ Climate.

和辻 哲郎 (著), 風土: 人間学的考察, 岩波書店, 1935
鈴木秀夫, 森林の思考・砂漠の思考, 1978, 日本放送出版協会
石田英一郎, 桃太郎の母 比較民族学的論集 , 法政大学出版局 , 1956
石田英一郎, 東西抄 - 日本・西洋・人間, 1967, 筑摩書房
松本 滋 (著), 父性的宗教 母性的宗教 (UP選書) , 東京大学出版会, 1987/1/1
ハンチントン (著), 間崎 万里 (翻訳), 気候と文明 (1938年)
(岩波文庫) , 岩波書店, 1938
安田 喜憲 (著), 大地母神の時代—ヨーロッパからの発想

(角川選書), 角川書店, 1991/3/1

安田 喜憲(著), 気候が文明を変える (岩波科学ライブラリー(7)), 岩波書店, 1993/12/20

鈴木 秀夫(著), 超越者と風土, 原書房, 2004/1/1

鈴木 秀夫(著), 森林の思考・砂漠の思考 (NHKブックス312), NHK出版1978/3/1

鈴木 秀夫(著), 風土の構造, 原書房, 2004/12/1

梅棹 忠夫(著), 文明の生態史観, 中央公論社, 1967

ラルフ・リントン(著), 清水 幾太郎(翻訳), 犬養 康彦(翻訳), 文化人類学入門(現代社会科学叢書), 東京創元社, 1952/6/1

祖父江孝男『文化とパーソナリティ』弘文堂, 1976

F.L.K.シュー(著), 作田 啓一(翻訳), 浜口 恵俊(翻訳), 比較文明社会論—クラン・カスト・クラブ・家元(1971年), 培風館, 1970 .

J・J・バハオーフェン(著), 吉原 達也(翻訳), 母権論序説付・自叙伝, 創樹社, 1989/10/20

阿部 一, 家族システムの風土性, 東洋学園大学紀要(19), 91-108, 2011-03

/ Mobility.

大築立志, 手の日本人、足の西欧人, 1989, 徳間書店

前村 奈央佳, 移動と定住に関する心理的特性の検討: 異文化志向と定住志向の測定および関連性について, 関西学院大学先端社会研究所紀要, 6号 pp.109-124, 2011-10-31

浅川滋男, 東アジア漂海民と家船居住, 鳥取環境大学, 紀要, 創刊号, 2003.2 pp41-60

/ Means of securing food.

千葉徳爾, 農耕社会と牧畜社会, 山田英世(編), 風土論序
説(比較思想・文化叢書), 国書刊行会, 1978/3/1
大野 盛雄(著), アフガニスタンの農村から—比較文化の
視点と方法(1971年)(岩波新書), 岩波書店, 1971/9/20
梅棹 忠夫(著), 狩猟と遊牧の世界—自然社会の進化, 講談
社, 1976/6/1
志村博康(著), 農業水利と国土, 東京大学出版会,
1987/11/1

/ Psychology.

Triandis H.C., Individualism & Collectivism, Westview Press,
1995, (H.C. トリアンディス(著), Harry C. Triandis(原
著), 神山 貴弥(翻訳), 藤原 武弘(翻訳), 個人主義と集団主
義—2つのレンズを通して読み解く文化, 北大路書房,
2002/3/1)

Yamaguchi, S., Kuhlman, D. M., & Sugimori, S. (1995).
Personality correlates of allocentric tendencies in individualist
and collectivist cultures. Journal of Cross-Cultural
Psychology, 26, 658-672

Markus H.R., Kitayama, S., Culture and the self: Implications
for cognition, emotion, and motivation. Psychological Review,
98, pp224-253 1991

千々岩 英彰(編集), 図解世界の色彩感情事典—世界初の
色彩認知の調査と分析, 河出書房新社, 1999/1/1

== Male-dominated society. Migratory lifestyle. Nomadism
and pastoralism. Gases.

/ Western countries. General.

星 翔一郎(著), 国際文化教育センター(編集), 外資系企業
就職サクセスブック, ジャパンタイムズ, 1986/9/1

/ Western Europe.

// Single Societies.

// Comparison between societies.

西尾幹二, ヨーロッパの個人主義, 1969, 講談社

会田 雄次(著), 『アーロン収容所: 西欧ヒューマニズムの限界』中公新書, 中央公論社 1962年

池田 潔(著), 自由と規律: イギリスの学校生活(岩波新書), 岩波書店, 1949/11/5

鯖田 豊之(著), 肉食の思想—ヨーロッパ精神の再発見(中公新書 92), 中央公論社, 1966/1/1

八幡 和郎(著), フランス式エリート育成法—ENA留学記(中公新書 (725)), 中央公論社, 1984/4/1

木村 治美(著), 新交際考—日本とイギリス, 文藝春秋, 1979/11/1

森嶋 通夫(著), イギリスと日本—その教育と経済(岩波新書 黄版 29), 岩波書店, 2003/1/21

/ America.

// Single society.

松浦秀明, 米国さらりーまん事情, 1981, 東洋経済新報社
Stewart, E.C., American Cultural Patterns A Cross-Cultural Perspectives, 1972, Inter-cultural Press (久米昭元訳, アメリカ人の思考法, 1982, 創元社)

吉原 真里(著), Mari Yoshihara(著), アメリカの大学院で成功する方法—留学準備から就職まで(中公新書), 中央公論新社, 2004/1/1

リチャード・H. ロービア(著), Richard H. Rovere(原著), 宮地 健次郎(翻訳), マッカーシズム(岩波文庫), 岩波書店, 1984/1/17

G.キングスレイ ウォード(著), 城山三郎(翻訳), ビジネスマンの父より息子への30通の手紙, 新潮社, 1987/1/1

長沼英世, ニューヨークの憂鬱—豊かさと快適さの裏側, 中央公論社, 1985

八木 宏典(著), カリフォルニアの米産業, 東京大学出版会, 1992/7/1

// Comparison between societies.

/ Jews.

// Solo societies.

|旧約聖書。

新約聖書。

中川 洋一郎, キリスト教・三位一体論の遊牧民的起源—イヌの《仲介者》化によるセム系一神教からの決別—, 経済学論纂 (中央大学) 第60巻第5・6合併号 (2020年3月), pp.431-461

トマス・ア・ケンピス (著), 大沢 章 (翻訳), 呉 茂一 (翻訳), キリストにならひて (岩波文庫), 岩波書店, 1960/5/25

// Comparison between societies.

/ Middle East.

// Independent societies.

クルアーン。コーラン。

鷹木 恵子 U.A.E.地元アラブ人の日常生活にみる文化変化: ドバイでの文化人類学的調査から

<http://id.nii.ac.jp/1509/00000892/> Syouwa63nenn

// Comparison between societies.

後藤 明 (著), メッカーイスラームの都市社会 (中公新書1012), 中央公論新社, 1991/3/1

片倉もとこ 『「移動文化考」 イスラームの世界をたずねて』 日本経済新聞社、1995年

片倉もとこ 『イスラームの日常世界』 岩波新書, 1991 .

牧野 信也 (著), アラブ的思考様式, 講談社, 1979/6/1

井筒 俊彦 (著), イスラーム文化-その根柢にあるもの, 岩波書店, 1981/12/1

/ Mongolia.

// A single society.

鯉渕 信一 (著), 騎馬民族の心—モンゴルの草原から (NHKブックス), 日本放送出版協会, 1992/3/1

// Comparison between societies.

== Female dominated society. Sedentary lifestyle. Agriculture. Liquid.
/ East Asia.

山口 勸 (編集), 社会心理学—アジア的視点から (放送大学教材), 放送大学教育振興会, 1998/3/1

山口 勸 (編集), 社会心理学—アジアからのアプローチ,

東京大学出版会, 2003/5/31

石井 知章 (著), K・A・ウィットフォーゲルの東洋的社會論, 社會評論社, 2008/4/1

/ Japan.

// Single society.

/// Literature review.

南博, 日本人論 – 明治から今日まで, 岩波書店, 1994

青木保, 「日本文化論」の変容-戦後日本の文化とアイデイティティー-, 中央公論社, 1990

/// Society in general.

//// When the author is Japanese.

浜口恵俊 「日本らしさ」の再発見 日本経済新聞社 1977
阿部 謙也 (著), 「世間」とは何か (講談社現代新書), 講談社, 1995/7/20

川島武宣, 日本社会の家族的構成, 1948, 学生書房

中根千枝, タテ社会の人間関係, 講談社, 1967

木村敏, 人と人との間, 弘文堂, 1972

山本七平 (著), 「空気」の研究, 文藝春秋, 1981/1/1

会田 雄次 (著), 日本人の意識構造 (講談社現代新書), 講談社, 1972/10/25

石田英一郎, 日本文化論 筑摩書房 1969

荒木博之, 日本人の行動様式 -他律と集団の論理-, 講談社, 1973

吉井博明 情報化と現代社会[改訂版] 1997 北樹出版

//// The author is not Japanese.

///// Perspective from Western countries.

Benedict,R., The Chrysanthemum and the Sword : Patterns of Japanese Culture, Boston Houghton Mifflin, 1948 (長谷川松治訳, 菊と刀 – 日本文化の型, 社会思想社, 1948)

Caudill,W., Weinstein,H., Maternal Care and Infant Behavior in Japan and America, Psychiatry,32 1969

Clark,G.The Japanese Tribe:Origins of a Nation's Uniqueness, 1977(村松増美訳 日本人 - ユニークさの源泉 -, サイマル出版会 1977)

Ederer,G., Das Leise Laecheln Des Siegers, 1991, ECON Verlag(増田靖訳 勝者・日本の不思議な笑い, 1992 ダイヤモンド社)

Kenrick,D.M., Where Communism Works: The Success of Competitive-Communism In Japan,1988,Charles E. Tuttle Co., Inc., (ダグラス・M.ケンリック(著), 飯倉 健次(翻訳),なぜ“共産主義”が日本で成功したのか, 講談社, 1991/11/1)

Reischauer,E.O., The Japanese Today: Change and Continuity,1988, Charles E. Tuttle Co. Inc.

W.A.グロータース(著), 柴田 武(翻訳), 私は日本人になりたい—知りつくして愛した日本文化のオモテとウラ(グリーン・ブックス 56), 大和出版, 1984/10/1

//// Perspectives from East Asia.
李 御寧(著), 「縮み」志向の日本人, 学生社, 1984/11/1

/// Psychology.

安田三郎「閥について——日本社会論ノート (3)」
(『現代社会学3』2巻1号所収・1975・講談社)

木村敏, 人と人との間 - 精神病理学的日本論, 1972, 弘文堂

丸山真男, 日本の思想, 1961, 岩波書店

統計数理研究所国民性調査委員会(編集), 日本人の国民性〈第5〉戦後昭和期総集, 出光書店, 1992/4/1

/// Communication.

芳賀綏, 日本人の表現心理, 中央公論社, 1979

/// History.

R.N.ベラー (著), 池田 昭 (翻訳), 徳川時代の宗教 (岩波文庫), 岩波書店, 1996/8/20

勝俣 鎮夫 (著), 一揆 (岩波新書), 岩波書店, 1982/6/21

永原 慶二 (著), 日本の歴史 〈10〉 下克上の時代, 中央公論社, 1965年

戸部 良一 (著), 寺本 義也 (著), 鎌田 伸一 (著), 杉之尾 孝生 (著), 村井 友秀 (著), 野中 郁次郎 (著), 失敗の本質—日本軍の組織論的研究, ダイヤモンド社, 1984/5/1

/// Folklore.

宮本 常一 (著), 忘れられた日本人 (岩波文庫), 岩波書店, 1984/5/16

/// Food security.

大内力 (著), 金沢夏樹 (著), 福武直 (著), 日本の農業 UP選書, 東京大学出版会, 1970/3/1

/// Regions.

//// Villages.

中田 実 (編集), 坂井 達朗 (編集), 高橋 明善 (編集), 岩崎 信彦 (編集), 農村 (リーディングス日本の社会学), 東京大学出版会, 1986/5/1

蓮見 音彦 (著), 苦惱する農村—国の政策と農村社会の変容, 有信堂高文社, 1990/7/1

福武直 (著), 日本農村の社会問題 UP選書, 東京大学出版会, 1969/5/1

余田 博通 (編集), 松原 治郎 (編集), 農村社会学 (1968年) (社会学選書), 川島書店, 1968/1/1

今井幸彦 編著, 日本の過疎地帯 (1968年) (岩波新書), 岩波書店, 1968-05

きたみのる (著), 気違い部落周游紀行 (富山房百科文庫

31), 富山房, 1981/1/30

きだみのる(著), にっぽん部落(1967年)(1967年)(岩波新書)

//// Cities.

鈴木広 高橋勇悦 篠原隆弘 編, リーディングス日本の社会学 7都市, 東京大学出版会, 1985/11/1

倉沢進(著), 秋元律郎(著), 町内会と地域集団(都市社会学研究叢書), ミネルヴァ書房, 1990/9/1

佐藤文明(著), あなたの「町内会」総点検 [三訂増補版]—地域のトラブル対処法(プロブレムQ&A), 緑風出版, 2010/12/1

//// Characteristics of each area.

京都新聞社(編さん), 京男・京おんな, 京都新聞社, 1984/1/1

丹波元(著), こんなに違う京都人と大阪人と神戸人(PHP文庫), PHP研究所, 2003/3/1

サンライズ出版編集部(編集), 近江商人に学ぶ, サンライズ出版, 2003/8/20

/// Blood relations.

有賀喜左衛門(著), 日本の家族(1965年)(日本歴史新書), 至文堂, 1965/1/1

光吉利之(編集), 正岡寛司(編集), 松本通晴(編集), 伝統家族(リーディングス日本の社会学), 東京大学出版会, 1986/8/1

/// Politics.

石田雄, 日本の政治文化 - 同調と競争, 1970, 東京大学出版会

京極純一, 日本の政治, 1983, 東京大学出版会

/// Rules. Laws.

青柳文雄, 日本人の罪と罰, 1980, 第一法規出版

川島武宣, 日本人の法意識 (岩波新書 青版A-43), 岩波書店, 1967/5/20

/// Administration.

辻清明 新版 日本官僚制の研究 東京大学出版会 1969

藤原 弘達(著), 官僚の構造 (1974年) (講談社現代新書), 講談社, 1974/1/1

井出嘉憲(著), 日本官僚制と行政文化—日本行政国家論序説, 東京大学出版会, 1982/4/1

竹内 直一(著), 日本の官僚—エリート集団の生態 (現代教養文庫), 社会思想社, 1988/12/1

教育社(編集), 官僚—便覧 (1980年) (教育社新書—行政機構シリーズ〈122〉), 教育社, 1980/3/1

加藤栄一, 日本人の行政—ウチのルール (自治選書), 第一法規出版, 1980/11/1

新藤 宗幸(著), 技術官僚—その権力と病理 (岩波新書), 岩波書店, 2002/3/20

新藤 宗幸(著), 行政指導—官庁と業界のあいだ (岩波新書), 岩波書店, 1992/3/19

武藤 博己(著), 入札改革—談合社会を変える (岩波新書), 岩波書店, 2003/12/19

宮本政於, お役所の掟, 1993, 講談社

/// Management.

間宏, 日本的経営 - 集団主義の功罪, 日本経済新聞社, 1973

岩田龍子, 日本の経営組織, 1985, 講談社

高城 幸司(著), 「課長」から始める 社内政治の教科書, ダイヤmond社, 2014/10/31

/// Education.

大槻 義彦(著), 大学院のすすめ—進学を希望する人のための研究生活マニュアル, 東洋経済新報社, 2004/2/13

山岡栄市(著), 人脈社会学—戦後日本社会学史(御茶の水選書), 御茶の水書房, 1983/7/1

/// Sports.

Whiting, R., The Chrysanthemum and the Bat 1977 Harper Mass Market Paperbacks (松井みどり訳, 菊とバット 1991 文藝春秋)

/// Sex.

//// Motherhood. Mothers.

Caudill, W., Weinstein, H., Maternal Care and Infant Behavior in Japan and America Psychiatry, 32 1969

河合隼雄, 母性社会日本の病理, 中央公論社 1976

佐々木 孝次(著), 母親と日本人, 文藝春秋, 1985/1/1

小此木 啓吾(著), 日本人の阿闍世コンプレックス, 中央公論社, 1982

斎藤学, 『「家族」という名の孤独』講談社 1995

山村賢明, 日本人と母—文化としての母の観念についての研究, 東洋館出版社, 1971/1/1

土居健郎, 「甘え」の構造, 1971, 弘文堂

山下 悅子(著), 高群逸枝論—「母」のアルケオロジー, 河出書房新社, 1988/3/1

山下 悅子(著), マザコン文学論—呪縛としての「母」(ノマド叢書), 新曜社, 1991/10/1

中国新聞文化部(編集), ダメ母に苦しめられて(女のココロとカラダシリーズ), ネスコ, 1999/1/1

加藤秀俊, 辛口教育論 第四回 衣食住をなくした家, 食農教育 200109, 農山漁村文化協会

//// Women.

木下 律子 (著), 妻たちの企業戦争 (現代教養文庫), 社会思想社, 1988/12/1

木下律子 (著), 王国の妻たち—企業城下町にて, 径書房, 1983/8/1

中国新聞文化部 (編集), 妻の王国—家庭内“校則”に縛られる夫たち (女のココロとカラダシリーズ), ネスコ, 1997/11/1

//// Men.

中国新聞文化部 (編集), 長男物語—イエ、ハハ、ヨメに縛られて (女のココロとカラダシリーズ), ネスコ, 1998/7/1

中国新聞文化部 (編集), 男が語る離婚—破局のあとさき (女のココロとカラダシリーズ), ネスコ, 1998/3/1

// Comparison between societies.

/// Comparison with Western countries.

山岸俊男, 信頼の構造, 1998, 東京大学出版会

松山幸雄「勉縮」のすすめ, 朝日新聞社, 1978

木村尚三郎, ヨーロッパとの対話, 1974, 日本経済新聞社
栗本一男 (著), 国際化時代と日本人—異なるシステムへの対応 (NHKブックス 476), 日本放送出版協会, 1985/3/1

/// Social peculiarities. Consideration of its existence.

高野陽太郎、纓坂英子, ”日本人の集団主義”と”アメリカ人の個人主義” -通説の再検討-心理学研究vol.68 No.4, pp312-327, 1997

杉本良夫、ロス・マオア, 日本人は「日本の」か - 特殊論を超える多元的分析へ -, 1982, 東洋経済新報社

/// Blood relations.

増田光吉, アメリカの家族・日本の家族, 1969, 日本放送出版協会

中根千枝『家族を中心とする人間関係』講談社, 1977

/// Communication.

山久瀬 洋二 (著), ジェイク・ロナルドソン (翻訳), 日本

人が誤解される100の言動 100 Cross-Cultural
Misunderstandings Between Japanese People and Foreigners
【日英対訳】(対訳ニッポン双書), IBCパブリッシング,
2010/12/24

鈴木 孝夫(著), ことばと文化(岩波新書), 岩波書店,
1973/5/21

/// Creativity.

西沢潤一, 独創は闘いにあり, 1986, プレジデント社
江崎玲於奈, アメリカと日本 - ニューヨークで考える,
1980, 読売新聞社

乾侑, 日本人と創造性, - 科学技術立国実現のために,
1982, 共立出版

S.K.ネトル、桜井邦朋, 独創が生まれない - 日本の知的
風土と科学, 1989, 地人書館

/// Management.

Abegglen, J.C., The Japanese Factory: Aspects of Its Social
Organization, Free Press 1958 (占部都美 監訳 「日本の経
営」 ダイヤモンド社 1960)

林 周二, 経営と文化, 中央公論社, 1984

太田肇(著), 個人尊重の組織論, 企業と人の新しい関係
(中公新書), 中央公論新社, 1996/2/25

/// Childcare.

Caudill, W., Weinstein, H., Maternal Care and Infant Behavior
in Japan and America Psychiatry, 32 1969

/// Education.

岡本 薫(著), 新不思議の国の学校教育—日本人自身が気
づいていないその特徴, 第一法規, 2004/11/1

宮智 宗七(著), 帰国子女—逆カルチュア・ショックの波
紋(中公新書)中央公論社, 1990/1/1

グレゴリー・クラーク(著), Gregory Clark(原著), なぜ日
本の教育は変わらないのですか?, 東洋経済新報社,
2003/9/1

恒吉僚子, 人間形成の日米比較 - かくれたカリキュラム,
1992, 中央公論社

/// Sex differences.

//// Women.

杉本 銀子(著), 大岩 美代(翻訳), 武士の娘(筑摩叢書97),
筑摩書房, 1967/10/1

//// Male.

グスタフ・フォス(著), 日本の父へ, 新潮社, 1977/3/1

/ Korea.

// Single Society.

朴泰赫, 醜い韓国人, 一われわれは「日帝支配」を叫びすぎる(カッパ・ブックス)新書-, 光文社, 1993/3/1

朴承薰(著), 韓国スラングの世界, 東方書店, 1986/2/1

// Comparison between societies.

コリアンワークス, 知れば知るほど理解が深まる「日本人と韓国人」なるほど事典—衣食住、言葉のニュアンスから人づきあいの習慣まで(PHP文庫)文庫-, PHP研究所, 2002/1/1

造事務所, こんなに違うよ!日本人・韓国人・中国人(PHP文庫), PHP研究所(2010/9/30)

/ China.

// Single society.

/// Society in general.

林松濤(著), 王怡韻(著), 舟山明音(著), 日本人が知りたい中国人の当たり前, 中国語リーディング, 三修社, 2016/9/20

/// Psychology.

園田茂人, 中国人の心理と行動, 2001, 日本放送出版協会
デイヴィッド・ツェ(著), 吉田茂美(著), 関係(グワンシ)
中国人との関係のつくりかた, ディスカヴァー・トゥエンティワン, 2011/3/16

/// History.

加藤徹(著), 西太后一大清帝国最後の光芒(中公新書)新書-, 中央公論新社, 2005/9/1

宮崎市定(著), 科挙—中国の試験地獄(中公新書15), 中央公論社, 1963/5/1

/// Blood relations.

瀬川昌久, 現代中国における宗族の再生と文化資源化 東北アジア研究 18 pp.81-97 2014-02-19

// Comparison between societies.

邱永漢(著), 騙してもまだまだ騙せる日本人—君は中国人を知らなさすぎる, 実業之日本社, 1998/8/1

邱永漢(著), 中国人と日本人, 中央公論新社, 1993
/ Russia.

// Single Society.

/// Society in general.

ヘドリック スミス(著), 飯田 健一(翻訳), 新・ロシア人
(上), 日本放送出版協会, 1991/2/1

ヘドリック スミス(著), 飯田 健一(翻訳), 新・ロシア人
(下), 日本放送出版協会, 1991/3/1

/// History.

伊賀上 菜穂, 結婚儀礼に現れる帝政末期ロシア農民の親族関係:記述資料分析の試み スラヴ研究, 49, 179-212
2002

奥田 央, 1920年代ロシア農村の社会政治的構造(1),
村ソヴェトと農民共同体, 東京大学, 経済学論集, 80 1-2,
2015-7 <https://repository.dl.itc.u-tokyo.ac.jp/econ0800102>
大矢 温, スラヴ派の共同体論における「ナショナル」意識 - 民族意識から国民意識への展開 -, 札幌法学 29 卷
1・2 合併号 (2018), pp.31-53

// Comparison between societies.

/// Psychology.

アレックス インケルス(著), Alex Inkeles(原著), 吉野 諒三(翻訳), 国民性論—精神社会的展望, 出光書店, 2003/9/1
服部 祥子(著), 精神科医の見たロシア人(朝日選書 245),
朝日新聞社出版局, 1984/1/1

/// Folklore.

アレクサンドル・プラーソル, ロシアと日本:民俗文化のアーキタイプを比較して, 新潟国際情報大学情報文化学部紀要第10号、2007.

/// Blood relations.

高木正道, ロシアの農民と中欧の農民,—家族形態の比較—, 法経研究, 42卷1号 pp.1-38, 1993

/// Management.

宮坂 純一, ロシアではモチベーションがどのような内容

で教えられているのか,『社会科学雑誌』第5巻(2012年11月)――503-539

宮坂 純一,日口企业文化比較考,『社会科学雑誌』第18巻(2017年9月)――,pp.1-48

/// Sex differences.

Д.Х. Ибрагимова, Кто управляет деньгами в российских семьях?, Экономическая социология. Т. 13. № 3. Май 2012, pp22-56

/ Southeast Asia.

// Single Societies.

丸杉孝之助, 東南アジアにおける農家畜産と農業経営, 热帯農業, 19(1), 1975 pp.46-49

中川 剛(著), 不思議のフィリピン—非近代社会の心理と行動(NHKブックス), 日本放送出版協会, 1986/11/1

// Inter-society comparisons.

== Liquids.

/ Properties of liquids. Movement of liquids.

小野周 著, 温度とはなにか, 岩波書店, 1971

小野 周(著), 表面張力(物理学one point 9), 共立出版, 1980/10/1

イーゲルスタッフ(著), 広池 和夫(翻訳), 守田 徹(翻訳), 液体論入門(1971年)(物理学叢書), 吉岡書店, 1971

上田 政文(著), 湿度と蒸発—基礎から計測技術まで, コロナ社, 2000/1/1

稻松 照子(著), 湿度のおはなし, 日本規格協会, 1997/8/1

伊勢村 寿三(著), 水の話(化学の話シリーズ(6)), 培風館, 1984/12/1

力武常次(著), 基礎からの物理 総合版(チャート式シリーズ), 数研出版, 数研出版, 1986/1/1

野村 祐次郎(著), 小林 正光(著), 基礎からの化学 総合版(チャート式・シリーズ), 数研出版, 1985/2/1

物理学辞典編集委員会, 物理学辞典 改訂版, 培風館, 1992

池内満, 分子のおもちゃ箱, 2008年1月19日

<http://mike1336.web.fc2.com/> (2008年2月23日)

/ Perception of liquids.

大塚巖 (2008). ドライ、ウェットなパーソナリティの認知と気体、液体の運動パターンとの関係. パーソナリティ研究, 16, 250-252

== Life.

/ General discussion.

鈴木孝仁, 本川達雄, 鶯谷いづみ, チャート式シリーズ, 新生物 生物基礎・生物 新課程版, 数研出版, 2013/2/1

/ Genes.

リチャード・ドーキンス【著】 , 日高敏隆 , 岸由二 , 羽田節子 , 垂水雄二【訳】 , 利己的な遺伝子, 紀伊國屋書店, 1991/02/28

/ Sperm. Ova.

緋田 研爾(著), 精子と卵のソシオロジー—個体誕生へのドラマ (中公新書) 中央公論社, 1991/3/1

/ Nervous system.

二木 宏明(著), 脳と心理学—適応行動の生理心理学 (シリーズ脳の科学) , 朝倉書店, 1984/1/1

山鳥 重(著), 神経心理学入門, 医学書院, 1985/1/1

伊藤 正男(著), 脳の設計図 (自然選書) , 中央公論社, 1980/9/1

D.O.ヘップ (著), 白井 常 (翻訳), 行動学入門—生物科学としての心理学 (1970年) , 紀伊国屋書店, 1970/1/1

// Perception.

岩村 吉晃(著), タッチ (神経心理学コレクション), 医学書院, 2001/4/1

松田 隆夫(著), 知覚心理学の基礎, 培風館, 2000/7/1

// Personality.

Murray,H.A., 1938, Exploration in personality:A clinical and experimental study of fifty men of collegeage.

Schacter, S., 1959, The Psychology of affiliation.Stanford University press.

三隅三不二, 1978, リーダーシップの科学, 有斐閣

- Fiedler,F.E., 1973, The trouble with leadership training is that it doesn't train leaders-by. Psychology Today Feb(山本憲久訳 1978 リーダーシップを解明する 岡堂哲雄編 現代のエスプリ 131: グループ・ダイナミクス 至文堂).
- Snyder,M., 1974, The self-monitoring of expressive behavior. Journal of Personality and Social Psychology, 30, 526-537.
- Fenigstein, A., Scheier,M.F., & Buss,A.H., 1975, Public and private self-consciousness: Assessment and theory. Journal of Consulting and Clinical Psychology, 43, 522-527.
- 押見輝男, 自分を見つめる自分-自己フォーカスの社会心理学, サイエンス社, 1992
- Wicklund, R.A., & Duval,S. 1971 Opinion change and performance facilitation as a result of objective self-awareness. Journal of Experimental Social Psychology, 7, 319-342.
- Jourard, S.M. 1971, The transparent self, rev.ed.Van Nostrand Reinhold(岡堂哲雄訳 1974 透明なる自己 誠信書房).
- Brehm, J.W., 1966, A Theory of psychological reactance. Academic press.
- Toennies, F., 1887, Gemeinshaft und Gesellschaft, Leipzig,(杉之原寿一訳 「ゲマインシャフトとゲゼルシャフト」 1957 岩波書店)
- McCrae, R. R., Costa, P. T., Jr., 1987, Validation of the five-factor model of personality across instruments and observers., Journal of Personality and Social Psychology, 52, 81-90
- Eysenck, H. J., 1953, The structure of human personality. New York: Wiley.
- Edwards, A.L., 1953, The relationship between judged desirability of a trait and the probability that the trait will be endowed. Journal of Applied Psychology, 37, 90-93
- // Information.
- 吉田 民人 (著), 情報と自己組織性の理論, 東京大学出版会, 1990/7/1
/ Sociality.
- 吉田 民人 (著), 主体性と所有構造の理論, 東京大学出版会, 1991/12/1
- / Non-human life.

// Behavior.

デティアー(著), ステラー(著), 日高敏隆(訳), 小原嘉明(訳), 動物の行動 - 現代生物学入門7巻, 岩波書店, 1980/1/1
// Psychology.

D.R.グリフィン(著), 桑原 万寿太郎(翻訳), 動物に心があるか - 心的体験の進化的連続性(1979年)(岩波現代選書 - NS 〈507〉), 岩波書店, 1979年

// Culture.

J.T.ボナー(著), 八杉 貞雄(翻訳), 動物は文化をもつか(1982年)(岩波現代選書 - NS 〈532〉), 岩波書店, 1982/9/24

// Society.

今西 錦司(著), 私の靈長類学(講談社学術文庫 80), 講談社, 1976/11/1

今西錦司『私の自然観』講談社学術文庫, 1990(1966).
河合雅雄(著), ニホンザルの生態, 河出書房新社, 1976/1/1
伊谷純一郎(著), 高崎山のサル(講談社文庫), 講談社, 1973/6/26

伊谷純一郎(著), 灵長類社会の進化(平凡社自然叢書)単行本-, 平凡社, 1987/6/1

/ Atheism.

リチャード・ドーキンス(著), 垂水 雄二(翻訳), 神は妄想である - 宗教との決別, 早川書房, 2007/5/25

== Dictionaries.

新村出(編著), 広辞苑 - 第5版, 岩波書店, 1998
Stein, J., & Flexner, S. B. (Eds.), The Random House Thesaurus., Ballantine Books., 1992

== Methods of data analysis.

田中敏(2006). 實践心理データ解析 改訂版 新曜社
中野博幸, JavaScript-STAR, 2007年11月9日
<http://www.kisnet.or.jp/nappa/software/star/> (2008年2月25日)

All the books I've written. A list of them.

Iwao Otsuka (Aug 12, 2020) Sex Differences And Female Dominance

Iwao Otsuka (Aug 12, 2020) 性別差異和女性主导地位

Iwao Otsuka (Aug 12, 2020) Половые различия и женское превосходство

Iwao Otsuka (Aug 12, 2020) 男女の性差と女性の優位性

Iwao Otsuka (Aug 12, 2020) Female-Dominated Society Will Rule The World.

Iwao Otsuka (Aug 12, 2020) 女性主导的社会将统治世界

Iwao Otsuka (Aug 12, 2020) Общество, в котором доминируют женщины, будет править миром.

Iwao Otsuka (Aug 12, 2020) 女性優位社会が、世界を支配する。

Iwao Otsuka (Aug 12, 2020) Mobile Life. Settled Life. The origins of social sex differences.

Iwao Otsuka (Aug 12, 2020) 移动生活。定居生活。社会性别差异的起源。

Iwao Otsuka (Aug 12, 2020) Мобильная жизнь.

Урегулированная жизнь. Истоки социальных различий по половому признаку.

Iwao Otsuka (Aug 12, 2020) 移動生活。定住生活。社会的性差の起源。

Iwao Otsuka (Aug 12, 2020) The essence of life. The essence of human beings. The darkness of them.

Iwao Otsuka (Aug 12, 2020) 生命的本质。人类的本质。他们的黑暗。

Iwao Otsuka (Aug 12, 2020) Сущность жизни. Сущность человеческих существ. Их тьма.

Iwao Otsuka (Aug 12, 2020) 生命の本質。人間の本質。それらの暗黒性。

Iwao Otsuka (Aug 21, 2020) On Atheism and the Salvation of the Soul. Live by neuroscience!

Iwao Otsuka (Aug 21, 2020) 论无神论与灵魂的救赎。靠神经科学生存！

Iwao Otsuka (Aug 21, 2020) Об атеизме и спасении души. Живи неврологией!

Iwao Otsuka (Aug 21, 2020) 無神論と魂の救済について。
脳神経科学で生きよう！

Iwao Otsuka (Aug 24, 2020) Dryness. Wetness. Sensation of humidity. Perception of humidity. Personality Humidity. Social Humidity.

Iwao Otsuka (Aug 24, 2020) 干性。湿气。湿度的感觉。对湿度的感知。性格湿度。社会湿度。

Iwao Otsuka (Aug 24, 2020) Сухость. Мокрота. Сенсация влажности. Восприятие влажности. Личностная влажность. Социальная влажность.

Iwao Otsuka (Aug 24, 2020) ドライさ。ウェットさ。湿度の感覚。湿度の知覚。性格の湿度。社会の湿度。

Iwao Otsuka (Aug 26, 2020) Gases and liquids. Classification of behavior and society. Applications to life and humans.

Iwao Otsuka (Aug 26, 2020) 气体和液体。行为与社会的分类。在生活和人类中的应用。

Iwao Otsuka (Aug 26, 2020) Газы и жидкости.

Классификация поведения и общества. Применение к жизни и человеку.

Iwao Otsuka (Aug 26, 2020) 气体と液体。行動や社会の分類。生命や人間への応用。

Iwao Otsuka (Sep 3, 2020) Elements of livability.

Functionalism of life. Society as life.

Iwao Otsuka (Sep 3, 2020) 宜居的要素。生活的功能主义。社会即生活。

Iwao Otsuka (Sep 3, 2020) Элементы благоустроенности. Функциональность жизни. Общество как жизнь.

Iwao Otsuka (Sep 3, 2020) 生きやすさの素。生命の機能主義。生命としての社会。

Iwao Otsuka (Sep 4, 2020) The laws of history. History as a system. History for life.

Iwao Otsuka (Sep 4, 2020) 历史的规律。历史是一个系统。历史的生命。

Iwao Otsuka (Sep 4, 2020) Законы истории. История как система. История на всю жизнь.

Iwao Otsuka (Sep 4, 2020) 歴史の法則。システムとしての歴史。生命にとっての歴史。

Iwao Otsuka (Sep 21, 2020) Social Theory of Maternal Authority. A Society of Strong Mothers. Japanese Society as a Case Study.

Iwao Otsuka (Sep 20, 2020) 母亲权威的社会理论。强势母亲的社会。以日本社会为个案研究。

Iwao Otsuka (Sep 20, 2020) Социальная теория материнства: Общество сильных матерей. Японское общество как пример.

Iwao Otsuka (Sep 15, 2020) 母権社会論 – 強い母の社会。事例としての日本社会。 -

Iwao Otsuka (Sep 21, 2020) Mechanisms of Japanese society. A society of acquired settled groups.

Iwao Otsuka (Sep 21, 2020) 日本社会的机制。后天定居群体的社会。

Iwao Otsuka (Sep 21, 2020) Механизмы японского общества. Общество приобретенных оседлых групп.

Iwao Otsuka (Aug 28, 2020) 日本社会のメカニズム。後天的定住集団の社会。

Iwao Otsuka (Oct 25, 2020) Inertial Society

Iwao Otsuka (Oct 25, 2020) 惯性社会 (中文版本)

Iwao Otsuka (Oct 25, 2020) инерционное общество

Iwao Otsuka (Oct 25, 2020) 惯性社会 (日本語版)

Iwao Otsuka (Oct 27, 2020) Neurosociology

Iwao Otsuka (Oct 27, 2020) 神经社会学 (中文版本)

Iwao Otsuka (Oct 27, 2020) Нейросоциология

Iwao Otsuka (Oct 27, 2020) 神経社会学 (日本語版)

Iwao Otsuka (Oct 29, 2020) From transportation-centric society to communication-centric society. The Progress of Transition.

Iwao Otsuka (Oct 29, 2020) 从以交通为中心的社会向以通信为中心的社会。转型的进展。

Iwao Otsuka (Oct 29, 2020) От общества, ориентированного на транспорт, к обществу, ориентированному на коммуникации. Прогресс переходного периода.

Iwao Otsuka (Oct 29, 2020) 交通中心社会から通信中心社会へ。移行の進展。

Iwao Otsuka (Nov 9, 2020) The Sociology of the Individual - The Elemental Reduction Approach.

Iwao Otsuka (Nov 9, 2020) 个人社会学 -元素还原法。

Iwao Otsuka (Nov 9, 2020) Социология личности -Элементный подход к сокращению.

Iwao Otsuka (Nov 9, 2020) 個人の見える社会学 - 要素還元アプローチ -

Iwao Otsuka (Nov 9, 2020) Introduction Of A White Tax To Counter Discrimination Against Blacks.

Iwao Otsuka (Nov 9, 2020) 引入白人税以打击对黑人的歧视

Iwao Otsuka (Nov 9, 2020) Введение белого налога для противодействия дискриминации черных

Iwao Otsuka (Nov 9, 2020) 黒人差別対策としての白人税導入

Iwao Otsuka (Nov 20, 2020) Personality and sensation, perception. Light and dark. Warm and cold. Hard and soft. Loose and tight. Tense and relaxed.

Iwao Otsuka (Nov 20, 2020) 人格与感觉、知觉。明与暗。温暖与寒冷。硬和软。松与紧。紧张与放松。

Iwao Otsuka (Nov 20, 2020) Личность и ощущения, восприятие. Светлое и темное. Тепло и холодно. Твердый и мягкий. Свободный и тугой. Напряженный и расслабленный.

Iwao Otsuka (Nov 20, 2020) 性格と感覚、知覚。明暗。温

冷。硬軟。緩さときつさ。緊張とリラックス。

Iwao Otsuka (Nov 21, 2020) Motherhood and Fatherhood.
Maternal and paternal authority. Parents and Power.

Iwao Otsuka (Nov 21, 2020) 母性与父性。母权和父权。父母与权力。

Iwao Otsuka (Nov 21, 2020) Материнство и отцовство.
Материнская и отцовская власть. Родители и власть.

Iwao Otsuka (Nov 22, 2020) 母性と父性。母権と父権。親と権力。

Iwao Otsuka (Dec 15, 2020) Sex differences and sex discrimination. They cannot be eliminated. Social mitigation and compensation for them.

Iwao Otsuka (Dec 15, 2020) 性别差异和性别歧视。它们无法消除。对它们进行社会缓解和补偿。

Iwao Otsuka (Dec 15, 2020) Половые различия и дискриминация по половому признаку. Они не могут быть устранины. Социальное смягчение и компенсация за них.

Iwao Otsuka (Dec 15, 2020) 男女の性差と性差別。それらは無くせない。それらへの社会的な緩和や補償。

Iwao Otsuka (Dec 18, 2020) Mechanisms of acquired settled group societies. Female dominance.

Iwao Otsuka (Dec 18, 2020) 后天定居群体社会的机制。女性主导地位。

Iwao Otsuka (Dec 18, 2020) Механизмы обществ приобретенных оседлых групп. Доминирование женщин.

Iwao Otsuka (Dec 18, 2020) 後天的定住集團社会のメカニズム。女性の優位性。

Iwao Otsuka (Dec 24, 2020) Ownership and non-ownership of resources. Their advantages and disadvantages.

Iwao Otsuka (Dec 24, 2020) 资源的所有权和非所有权。其利弊。

Iwao Otsuka (Dec 24, 2020) Владение и не владение ресурсами. Их преимущества и недостатки.

Iwao Otsuka (Dec 24, 2020) 資源の所有と非所有。その利点と欠点。

Iwao Otsuka (Jan 3, 2021) Wealth and poverty. The emergence of economic disparity. Causes and solutions.

Iwao Otsuka (Jan 3, 2021) 财富与贫穷。经济差距的出现。原因和解决办法。

Iwao Otsuka (Jan 3, 2021) Благополучие и бедность. Появление экономического неравенства. Причины и решения.

Iwao Otsuka (Jan 3, 2021) 富裕と貧困。経済的格差の発生。その原因と解消法。

Iwao Otsuka (Jan 4, 2021) Social delinquents. A true delinquent. The difference between the two.

Iwao Otsuka (Jan 4, 2021) 社会不良分子。真正的不良分子。两者之间的区别。

Iwao Otsuka (Jan 4, 2021) Социальные преступники. Настоящий преступник. Разница между ними.

Iwao Otsuka (Jan 4, 2021) 社会的な不良者。真の不良者。両者の違い。

Iwao Otsuka (Jan 8, 2021) How to enjoy game music videos.

Iwao Otsuka (Jan 8, 2021) 如何欣赏游戏音乐视频。

Iwao Otsuka (Jan 8, 2021) Как наслаждаться игровыми

музыкальными клипами.

Iwao Otsuka (Jan 8, 2021) ゲーム音楽動画の楽しみ方。

Iwao Otsuka (Jan 17, 2021) Life worth living. Fulfilling life.
The source of them.

Iwao Otsuka (Jan 17, 2021) 值得生活的生命。充实的生活。
他们的源头。

Iwao Otsuka (Jan 17, 2021) Жизнь, достойная жизни.
Полноценная жизнь. Источник их.

Iwao Otsuka (Jan 17, 2021) 生きがい。充実した人生。
それらの源。

The contents of my books. The process of automated translation of them.

Thank you for visiting!

I am frequently revising the content of the book.
So readers are encouraged to visit the site from time to time to
download new or revised books.

I use the following service for automatic translation.

DeepL Pro
<https://www.deepl.com/translator>

This service is provided by the following company.

DeepL GmbH

The original language of my books is Japanese.
The order of automatic translation of my books is as follows.
Japanese—>English—>Chinese,Russian

Please Enjoy!

My biography.

I was born in Kanagawa Prefecture, Japan, in 1964.
I graduated from the Department of Sociology, Faculty of Letters, University of Tokyo, in 1989.
In 1989, I passed the National Public Service Examination of Japan, Class I, in the field of sociology.
In 1992, I passed the National Public Service Examination of Japan, Class I, in the field of psychology.
After graduating from university, I worked in the research laboratory of a major Japanese IT company, where I was engaged in prototyping computer software.
I am now retired from the company and am devoting myself to writing.

Table of Contents

Bite Description.

Basic food. Basic life style. Relation to mobile and sedentary lifestyle.

Differences between mobile and sedentary lifestyle and mobile lifestyle and fixity in terms of lifestyle and culture.

Mobile lifestyle and sedentary lifestyle. Their original forms. Their original forms and their forms after the development of transportation and communication.

Mobility and settlement. The realization of their compatibility in lifestyle, the modernization of society, and the seizure of global hegemony.

Mobile lifestyle.

Mobile Lifestyle Centered Society. The psychological structure that people form.

1. Compulsion to move in life. Its occurrence.
2. A new heaven and a new earth. Continual movement to it. Its compulsion.
3. Advanced achievements. Original achievement. Its compulsory occurrence.
4. Individualism. Liberalism. Their occurrence.
5. God of heaven. Religion that believes in it. Their occurrence. Its authoritarian nature.
6. The genesis of parliamentary democracy.

Sedentary lifestyle.

Sedentary Lifestyle Centered Society. The psychological structure that people form.

1. Compulsion to settle in life. Its occurrence.
2. Settlement. Their flocks. Formation of them. Their compulsion.
3. Formation of a close sedentary group. Its continuous maintenance. Its coercion.
4. Synchronization. Unification. Synchronization. Their compulsion.

5. Precedents, traditions. Absolute view of them. Ancestor worship.
6. Movement. Entering new fields. Avoidance of them.
7. Closure. Exclusiveness. Distrust of outsiders.
8. Expulsion from sedentary groups. Their thorough avoidance.
9. Absolute superiority of the old over the new.
10. Absolute superiority of the owner of production facilities. Its perpetuation.
11. Absolute superiority of office holders. Succession of positions.
12. Perpetuation of hierarchical relationships. Conditions for social promotion.

Sedentary Lifestyle Centered Society. Education in it.

Sedentary lifestyle Groups. Sedentary lifestyle networks. A sedentary lifestyle centered society. Its classification.

Categorization of Sedentary and Exiles in a Sedentary Lifestyle Centered Society.

Sedentary lifestyle and research freedom

“Intra-group Sedentary life” in a Society Centred on Sedentary Life

Ejections from friendly sedentary lifestyle groups and the persistence of social discrimination against exiles in a society dominated by sedentary life

Sedentary females and sedentary groups

Home and family as a sedentary group

“Sedentary group = Womb” Theory

Differences between the society of an acquired sedentary group and that of an inherited sedentary group. Possibility of overthrowing the regime.

How to interact with an acquired sedentary group society.

Sedentary lifestyle. Female-dominated society.

Attendance or presence. Absence and detachment.

The social significance of these.

Principle of intra-group harmony in sedentary groups. The strength of social criticism of those who

violate it.

Ideas specific to sedentary lifestyle. They emphasize intra-group harmony.

The interrelationship of mobile and sedentary lifestyle.

Computer simulation of a sedentary lifestyle and mobile lifestyle centered society.

Mobile lifestyle, sedentary lifestyle and “temporary assembly”, “Intra-group sedentary life”.

The need to break down vested interests. The problems faced by sedentary groups.

Highly anxious groups, highly anxious societies and sedentary dwellers. Weakly anxious groups, weakly anxious societies and mobile dwellers.

Harmonized groups, harmonized societies and sedentary dwellers. Non-harmonized groups, non-harmonized societies and mobile dwellers.

Harmonized Groups and Outliers. Sedentary societies and outliers.

The interrelationship between the dimensions of mobile and sedentary lifestyle and the dimensions of individual and collective life

Scope of work and how to do it in sedentary and mobile life

Degree of mobile lifestyle, sedentary lifestyle and territorial expansion.

Sedentary lifestyle, mobile lifestyle and the advantages of life conditions.

Discrimination against the exiles and sedentary people.

How to modify a sedentary lifestyle to a mobile lifestyle. How to modify the mobile lifestyle to a sedentary lifestyle.

Bottle-type society. Air-conditioning-type society.

Mobile lifestyle, sedentary lifestyle and sex differences between males and females.

Sex differences in the degree of adaptation to mobile and sedentary life

Basic links between masculinity and femininity and mobile and sedentary lifestyle as a result of

differences in the movements of both sperm and eggs.

Sedentary lifestyle, mobile lifestyle and its suitability aspects. Sex Differences.

The coercion of life behaviors and sex differences between males and females caused by mobile and sedentary lifestyle.

Plant Thoughts. Animal Thoughts.

Plant cultivation (farming) and sedentary lifestyle. Animal grazing (nomadic and pastoral) and mobile lifestyle.

Contrast between vegetative and animal thoughts
The Constitution of Nomads and Pastoralists. The constitution of agrarian peoples.

Solidarity among the world's agrarian societies is needed

Related information about my books.

My major books. A comprehensive summary of their contents.

The purpose of the author's writing and the methodology used to achieve it.

References.

All the books I've written. A list of them.

The contents of my books. The process of automated translation of them.

My biography.